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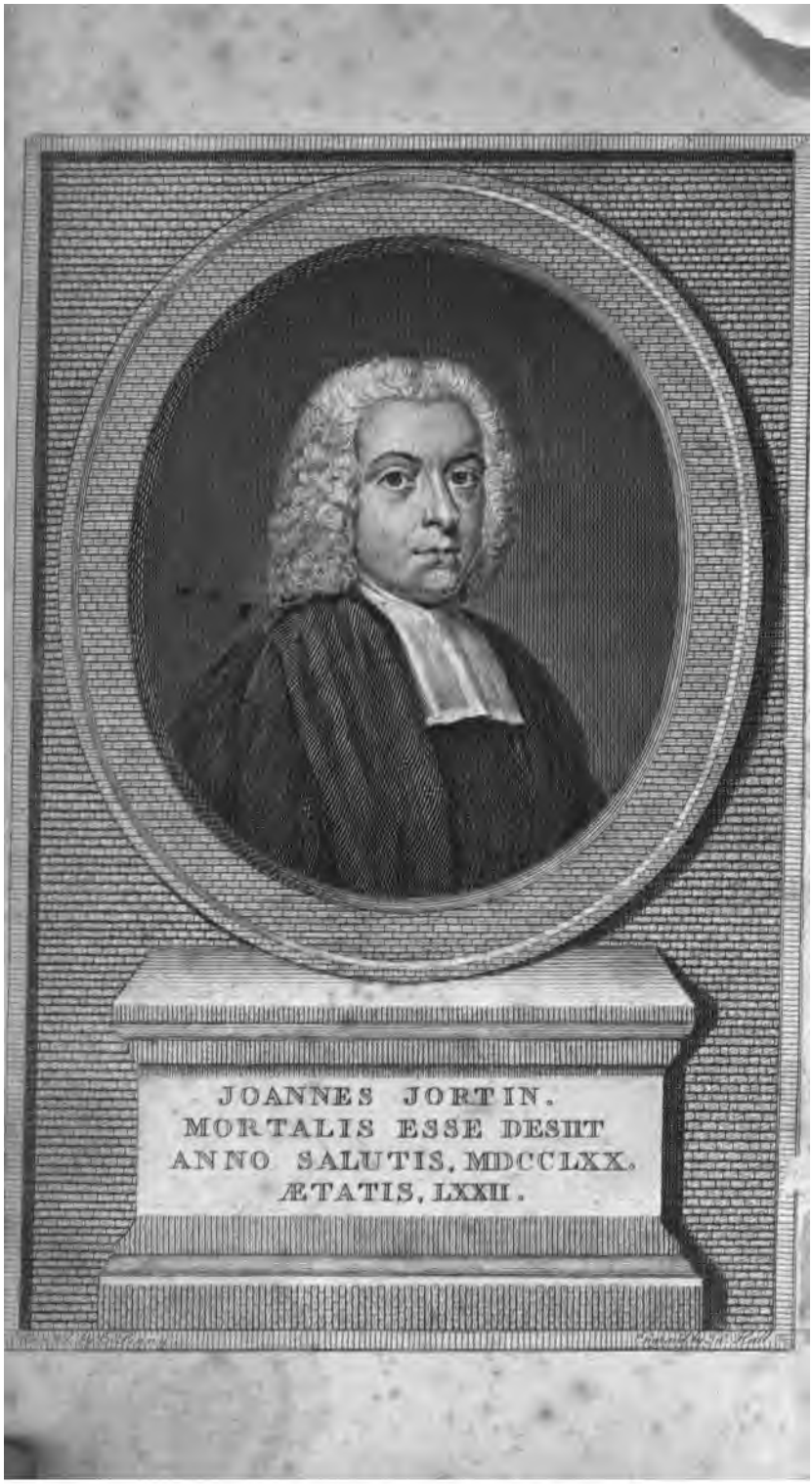
JOANNES JORTIN.
MORTALIS ESSE DESIIT
ANNO SALUTIS, MDCCLXX.
ÆTATIS, LXXII.

TRACTS,

PHILOLOGICAL, CRITICAL,

AND

MISCELLANEOUS.

BY THE LATE

Rev. JOHN JORTIN, D. D.

ARCHDEACON OF LONDON,
RECTOR OF ST. DUNSTAN IN THE EAST,
AND VICAR OF KENSINGTON.

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PIECES,

MANY BEFORE PUBLISHED SEPARATELY,
SEVERAL ANNEXED TO THE WORKS OF LEARNED FRIENDS,
AND OTHERS NOW FIRST PRINTED
FROM THE AUTHOR'S MANUSCRIPTS.

IN TWO VOLUMES.

NEW-YORK

VOL. I.

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ADVERTISEMENT.

TO offer an apology for republiſhing ſeveral of the Pieces contained in theſe Volumes is deemed unneceſſary, as they have long ſince become equally ſcarce and deſirable. The Editor's motives are not lucrative: his principal view being to fulfil the expectation of ſome valued friends, who are partial to the memory of his deceaſed father; and alſo of other learned and reſpectable men, by whom he has been induced to think they may afford a pleaſing gratification. Some few additions will be found, both in the Remarks upon *Spenſer* and *Milton*; and at the cloſe of the *Luſus Poetici*. The ſecond Volume conſiſts partly of Extracts from Dr. JORTIN's Manuſcripts; partly of

other Extracts from his *Miſcellaneous Obſervations upon Authors:* and by ſuch of the Literati as have read thoſe *Obſervations*, the new matter now introduced will perhaps be conſidered as a valuable ſupplement. His Remarks on *Seneca* have already been given in periodical publications, which are now rarely to be met with; and, together with thoſe on *Heſiod*, *Homer*, *Virgil*, *Horace*, *Ovid*, and *Joſephus*, may furniſh no mean aſſiſtance to any future Editor of their reſpective works.

The account of our Author's life, as drawn up by his friend Dr. Heathcote, and prefixed to the late edition of Dr. JORTIN's Sermons, might well indeed have precluded any other; and yet, in a publication of this miſcellaneous nature, it is preſumed, that the following particulars may not be found unacceptable, as ſtanding in connection with the plan of his ingenious Biographer.

"My father, Renatus, ſays Dr. Jortin, was born in Bretagne in France, and ſtudied at Saumur.

I have

I have his Teſtimonial from that Academy, dated A. 1682. He came over, a young man, to England, with his father, mother, uncle, two aunts and two ſiſters, at the time when the Proteſtants fled from France about A. 1687. He was made one of the gentlemen of the Privy Chamber, in the third year of King William, A. 1691, by the name of *Renatus Jortin*. I have his Patent. After this, and before I was born, he took a fancy to change his name into JORDAIN, and to give it an Engliſh appearance; being fond I ſuppoſe of paſſing for an Engliſhman, as he ſpoke Engliſh perfectly, and without any foreign accent. This gave me ſome trouble afterwards, when I went into Deacon's orders under Biſhop Kennet, for the regiſter of St. Giles in the Fields wrote my name, as it ſtood there, *Jordain*. I gave the biſhop an account how it came to paſs. After my father's death, my mother thought it proper to aſſume the true name of Jortin; and ſhe and I always wrote it ſo. My father was ſecretary to Lord Orford, to Sir George Rook, and to Sir Cloudeſly Shovel; and was caſt away with the latter, October 22, 1707.

" I did

"I did not think there was any perſon left of our name, till lately* I found in a news-paper, that a Merchantman came to one of our Ports, commanded by a Captain *Jortin*, from the Weſt Indies."

"I have twice peruſed Bacon's ingenious *Hiſtory of Life and Death*. It recommends abundance of things to be taken, and a variety of rules to be obſerved, with a view to make life healthy and long. But of theſe preſcriptions many are too dear, and almoſt all too troubleſome; and a long life is not *tanti*. Few perſons could procure all theſe *Subſidia*; A Lord Chancellor, or a Lord Biſhop, might;—a poor parſon could not afford a hundredth part of the expenſe. But, for their comfort, I will be bold to tell them, that they may fare as well without his regimen. As to myſelf, I never obſerved any of his rules, or any rules

* Moſt probably in the year 1770, as the above is the laſt entry found in the Author's *Adverſaria*.

at

at all, except the general ones of Regularity and Temperance. I never had a ſtrong conſtitution; and yet, thank GOD, I have had no bad ſtate of health, and few acute diſorders." *

" Archbiſhop Herring and I were of Jeſus College in Cambridge: but he left it about the time when I was admitted, and went to another. Afterwards, when he was preacher at Lincoln's Inn, I knew him better, and viſited him. He was at that time, and long before, very intimate with Mr. Say, his friend and mine, who lived in Ely Houſe; and Mr. Say, to my knowledge, omitted no opportunity to recommend me to him. When he was Archbiſhop of York, he expected that a good living would lapſe into his hands; and he told Mr. Say that he deſigned it for me. He was diſappointed in his expectation; ſo was not I; for

* Dr. Jortin lived to his ſeventy-ſecond year; and died in his Parish of Kenſington, A. 1770.

I had no inclination to go and dwell in the North of England. When Mr. Say died, he aſked me of his own accord, whether I ſhould like to ſucceed him in the Queen's Library: I told him that nothing could be more acceptable to me; and he immediately uſed all his intereſt to procure it for me; but he could not obtain it. A perſon, who is not worth the naming, was preferred to me, by the ſolicitation of — it matters not who.

"The Archbiſhop afterwards aſſured me of his aſſiſtance towards procuring either the preacherſhip, or the maſterſhip of the Charterhouſe, where I had gone to ſchool. This project alſo failed; not by his fault, but by the oppoſition of — it matters not who.

"In conjunction with Biſhop Sherlock, he likewiſe procured for me the preaching of Boyle's Lectures. He alſo offered me a living in the country, and (which I eſteemed a ſingular favour) he gave me leave to decline it, without taking it amiſs in the leaſt; and ſaid, that he would endeavour

deavour to ſerve me in a way that ſhould be more acceptable. He did ſo, and gave me a living in the city. * Afterwards he gave me a Doctor's Degree. I thought it too late in life, as I told him, to go and take it at Cambridge, under a Profeſſor, who, in point of academical ſtanding, might have taken his firſt degree under me, when I was Moderator. I was willing to owe this favour to *Him*, which I would not have aſked or accepted from any other Archbiſhop.

"That ſome perſons, beſides Mr. Say, did recommend me to him, I know, and was obliged to them for it. But I muſt add, that on this occaſion, they did only σπένδοντα ὀτρύνειν,—*ſpur the free courſer*; and that he would have done what he did without their interpoſition."

Thus far from the Author's private papers. In the *Journal Britannique*, publiſhed at the Hague,

* St. Dunſtan's in the Eaſt.

amongſt many other notices taken of Dr. Jortin's different writings as they occurred in publication, the following is placed at the head of his *Six Diſſertations upon different Subjects*; — * a work, of whoſe merit the learned need no information.

" Ces Diſſertations ont pour auteur un homme, qui ſe diſtingue également par ſes connoiſſances, et par ſes vertus. Litterateur du premier ordre, il n' eſtime l' etude des Mots que ce qu'elle vaut, et qu'autant qu'elle conduit à la ſcience des Choſes. Verſé dans la lecture des anciens Auteurs, et dans les recherches de l' Antiquité, il ne ſe fait point une gloire de décrier ſon ſiécle, et de donner une injuſte préférence à ceux qui l' ont précédé. Conſacré par etat à l' inſtruction des hommes, il leur préſente une Religion ſimple, et deſtinée a les rendre contens de la Vie, et preparés a la Mort. Plus jaloux de trouver le Vrai, que d' inventer du Neuf, il ne s' attache à aucun ſyſtême; n' affecte point la ſingularité; promet rarement des demon-

* In 8vo. printed for Whiſton and White, London. 1755.

ſtrations,

ſtrations, et manque plus rarement encore à ſes promeſſes. Modeſte enfin, et modéré, il n'attache point la gloire à deprimer ceux qui courent la même carriére, ou qui penſent differemment de lui. A ces traits, que mon coeur a tracés, que la voix publique confirme, et qu'un Prelat univerſellement reſpecté des gens de lettres et des gens de bien a conſacrés, il eſt peu de lecteurs, du moins dans notre Iſle, qui ne reconnoiſſent Mr. le Docteur Jortin." *

. . . . . .

"The Author of theſe Diſſertations is a man equally diſtinguiſhed for Science and Virtue. Of the higheſt claſs in Literature, his unſtudied regard for *words* is ſolely proportioned to their conſequence, as they ſtand in connection with his ſubject, and conduce to the knowledge of *things*. Perfectly familiarized to ancient writers, and deep in the reſearches of Antiquity, he never ſeeks to raiſe himſelf on the depreſſion of the times in which he lives, by giving an undue preference to thoſe which

* See the *Journal Brit.* Vol. XVII. Mois de Novre. et de Decre. 1755. Page 373.

have gone before him. His ſacred profeſſion naturally diſpoſed him to conſult the inſtruction of others; and to effect this, he preſents to them a religion, ſimple in its appearance, and calculated to render them happy in exiſtence here, and prepared for their great change. He is more ſollicitous to inveſtigate truth than to fabricate novelty; and, as being unſhackled by any ſyſtem, he aims not at ſingularity; ſeldom leads you to expect a demonſtration; and when he does, is ſure to fulfil his engagements. In diſpoſition equally modeſt and temperate, he does not make it his boaſt to depreciate either thoſe who run with him in the ſame courſe, or thoſe who think differently from him. From theſe outlines, dictated by my own heart, confirmed by the public voice, and ſanctioned by a prelate of univerſal eſteem amongſt men of worth and letters, few readers, in Britain at leaſt, can fail to anticipate the name of DOCTOR JORTIN."

Such

Such were the ſentiments of a learned foreigner; and, to ſhew that ſuch are the ſentiments of our own countrymen, the following extracts are adduced.

In the Preface to Dr. Newton's edition of Milton's Poems, firſt publiſhed in 1749, we find that amiable editor expreſſing the aſſiſtance which he had received from our author, amongſt many others, in the courſe of that elaborate work. "I am obliged too to Mr. JORTIN for ſome remarks, which he conveyed to me by the hands of Dr. Pearce [afterwards Biſhop of Rocheſter.] They are chiefly upon Milton's Imitations of the Ancients; but every thing that proceeds from him is of value, whether in poetry, criticiſm, or divinity; as appears from his Luſus Poetici, his Miſcellaneous Obſervations upon Authors, and his Diſcourſes concerning the truth of the Chriſtian Religion."

In the third Volume, Preface to Paradiſe Regained, &c. He ſays, "The notes, as upon the PARADISE LOST, ſo likewiſe upon the

PARADISE REGAINED and other Poems, are of various Authors, and of various kinds: but theſe, excepting only a few, were never printed before, and have therefore novelty to recommend them; as well as ſome names of the firſt rank and greateſt eminence in the republic of Letters. The truth of my aſſertion will be fully juſtified, by mentioning only the names of Mr. Warburton and Mr. Jortin; who, while they are employed in writing the moſt learned and elaborate defences of religion, yet find leiſure to cultivate the politer arts; and to promote and improve, both in themſelves and others, a claſſical taſte of the fineſt authors. And, whatever may be the ſucceſs, I can never repent of having engaged in this undertaking, which hath given me ſo many convincing proofs of their friendſhip and kindneſs; and at the ſame time hath happily conjoined,—what perhaps might never elſe have been joined together,—*my* ſtudies, and my name, with *theirs*."

The editor apprehends he cannot do a more acceptable ſervice to the reader, than by ſubjoining Dr.

Dr. JORTIN's character, as it is admirably drawn in a late anonymous publication.

"As to Doctor JORTIN, whether I look back to his verſe, to his proſe, to his critical, or to his theological works, there are few authors to whom I am ſo much indebted for rational entertainment, or for ſolid inſtruction. Learned he was, without pedantry: he was ingenious, without the affectation of ſingularity: he was a lover of truth, without hovering over the gloomy abyſs of ſcepticiſm; and a friend to free inquiry, without roving into the dreary and pathleſs wilds of Latudinarianiſm. He had a heart, which never diſgraced the powers of his underſtanding. With a lively imagination, an elegant taſte, and a judgment moſt maſculine and moſt correct, he united the artleſs and amiable negligence of a ſchool-boy. Wit without ill-nature, and ſenſe without effort, he could at will ſcatter upon every ſubject; and in every book the *Writer* preſents us with a near and diſtinct view of the *real Man*."

—— *Ut*

——— *Ut omnis*
Votivâ pateat tanquam deſcripta Tabellâ
Vita ſenis.

Hor. Sat. I. Lib. II. v. 32.

"His *ſtyle*, though inartificial, is ſometimes elevated: though familiar, it is never mean; and though employed upon various topics of Theology, Ethicks and Criticiſm, it is not arrayed in any deluſive reſemblance, either of ſolemnity, from fanatical cant; of profoundneſs, from ſcholaſtic jargon; of preciſion, from the crabbed formalities of cloudy philologiſts; or of refinement, from the technical babble of frivolous connoiſſeurs.

"At the ſhadowy and fleeting reputation which is ſometimes gained by the petty frolicks of literary vanity, or the miſchievous ſtruggles of controverſial rage, JORTIN never graſped. Truth, which ſome men are ambitious of ſeizing by ſurprize, in the trackleſs and dark receſs, he was content to overtake in the broad and beaten path: and in the purſuit of it, if he does not excite our aſtoniſhment by

by the rapidity of his ſtrides, he at leaſt ſecures our confidence by the firmneſs of his ſtep. To the examination of poſitions advanced by other men, he always brought a mind, which neither prepoſſeſſion had ſeduced, nor malevolence polluted. He impoſed not his own conjectures as infallible and irreſiſtible truths, nor endeavoured to give an air of importance to trifles, by dogmatical vehemence. He could ſupport his more ſerious opinions without the verſatility of a ſophiſt, the fierceneſs of a diſputant, or the impertinence of a buffoon:— More than this, he could relinquiſh or correct them with the calm and ſteady dignity of a Writer, who, while he yielded ſomething to the arguments of his antagoniſts, was conſcious of retaining enough to command their reſpect. He had too much diſcernment to confound difference of opinion with malignity or dullneſs; and too much candour to inſult, where he could not perſuade. Though his ſenſibilities were neither coarſe nor ſluggiſh, he yet was exempt from thoſe fickle humours, thoſe rankling jealouſies, and that reſtleſs waywardneſs, which men of the brighteſt talents

are

are too prone to indulge. He carried with him into every ſtation in which he was placed, and every ſubject which he explored, a ſolid greatneſs of ſoul; which could ſpare an inferior, though in the offenſive form of an adverſary; and endure an equal, with, or without, the ſacred name of Friend. The importance of commendation, as well to him who beſtows, as to him who claims it, he eſtimated not only with juſtice, but with delicacy: and therefore, he neither wantonly laviſhed it, nor withheld it auſterely. But Invective he neither provoked nor feared, and, as to the ſeverities of contempt, he reſerved them for occaſions, where alone they could be employed with propriety; and where, by himſelf, they were always employed with effect; for the chaſtiſement of arrogant dunces, of cenſorious ſciolifts, of intolerant bigots in every ſect, and unprincipled impoſtors in every profeſſion!"*

Nor have ſuch been the Sentiments of thoſe only, who fully coincided with our author in matters of ſpeculation, or in points of doctrine. The late Mr. Archdeacon BLACKBURNE, ſo well known

* See TRACTS: printed for Charles Dilly, 1789.

for his *Confeſſional*, hath treated with an equal degree of reſpect the memory of Dr. JORTIN. He ſpeaks of him as a writer of far ſuperior abilities; as a worthy preacher, a great and good man; "one, who was completely qualified to do juſtice to any ſubject he undertook to handle, and to whoſe remains a kind of veneration is due."—"One who had incomparably the art to recommend an hundred things to our ſerious attention, which a confident paradoxical adventurer would make perfectly ridiculous."—And, after paying a very liberal tribute of acknowledgment to him, as a man of innate candour, modeſty, and diffidence,—"Would to God, he concludes, "I had the talents to perpetuate the reſt of his excellencies to the lateſt poſterity! But—he reſts from his labours, and heareth not the voice of the oppreſſor, nor of the petulant ſcorner. His works will ſufficiently ſpeak for him, while there are any remnants of piety, learning, and good-ſenſe among the ſons of Britain; and will follow him to thoſe manſions, where neither envy, malevolence, nor the dogmatical arrogance of ignorant ſupercilious criticiſm will deprive him of his reward.

Dum

Dum juga montis aper, fluvios dum piſcis amabit,
Dumque thymo paſcentur apes, dum rore cicadæ,
Semper honos, nomenque tuum, laudeſque manebunt *."

To teſtimonies like theſe, at once ſo very reſpectable, and ſo ably expreſſed, even filial piety can hardly ſuggeſt an addition. Their veracity has been felt, and will be acknowledged by the beſt judges of literary ability. The heart of the grateful Editor is much flattered by them. He ranks it among his trueſt honours to have this farther occaſion of announcing them to the judicious Reader, as a laſt parting tribute to parental worth. And, while ſenſible that by the ſubſequent ſheets, he is merely preſenting a learned trifle, in compariſon of ſome former pieces, from the ſame hand, and upon ſubjects of higheſt ſpiritual concern; the encouragement already given forbids him to doubt of a favourable reception, when thus reſpectfully offering—what many, perhaps, and very juſtly, may conſider, but as "the *gleaning grapes*, when the *vintage* is done."

R. J.

LONDON, 1789.

* See *Hiſtorical View* of the *Controverſy* concerning an *Intermediate State*, &c. Second Edition, p. 268, 289, 296.

MISCELLANIES.

☞ In the preſent copy, No. XVII. XVIII. XIX. XX. XXI. are introduced, in addition to the former publications of the LUSUS POETICI; as being found amongſt the author's papers, and deemed not unworthy of a place amidſt their predeceſſors.

LUSUS POETICI*.

I.

NUPTIÆ BACCHI ET ARIADNES.

Diva quæ blandas, Erato, querelas,
Bellaque, et furta, et lacrimas amantum,
Et Dionæis agitata cantas
Pectora curis,

Pollicis docti fugiente pulſu
Suſcita vocem citharæ tacentis,
Et repercuſſis ſocianda prome
Carmina chordis.

Diva, quando os purpureum reſolvis,
Concidunt venti, ſiluere rauci
Fluminum lapſus, placidique rident
Æquora ponti.

* Printed by Bowyer, 1748.

Surge, cantemus, Dea. Carmen eſto
Candidi conjux Ariadna Bacchi,
Quæque dotalis radiant Olympo
Aſtra coronæ.

Cyclades ſparſas ubi Naxos inter
Surgit Ægæo redimita ponto,
Litore errabat Ariadna, ſævo
Saucia luctu;

Impius quam vir fideique fallax,
Proditam ſomno per opaca noctis
Fugerat Theſeus, quatiens reductis
Marmora tonſis.

Multa tum ventis nimium ſecundis,
Multa labenti lacrimans carinæ,
Multaque injuſto pelago locuta,
Pectora planxit:

Non caput mitra, aut ſtrophio papillas
Vincta luctantes, teretive gemma.
Crebra neglectum aſſiliens amictum
Unda rigabat.

Lacteo collum cubito reclinis,
Humidos dejecta oculos reſedit,
Ut tener flos prætereunte languet
Preſſus aratro:

Cur

Cum repens aures trepidas tumultus
Impulit, læti ſtrepuere plauſus:
Saxa reſpondent, reſonaſque reddunt
Litora voces.

Jamque adeſt natus Semelæ Joviſque,
Cui ſuus nigris redimit racemis
Pampinus crines, hederæque circum
Tempora ludunt.

Illum et auriti quatiens aſelli
Terga Silenus, Satyrique ovantes,
Et leves Fauni in numerum moventes
Membra ſequuntur.

Mænadum aſſultat furibunda turba,
Colla queis angues varii pererrant
Lubrico lapſu, innocuiſque lambunt
Pectora linguis.

Ære tinnitus tereti cientur
Striduli: rauca horriſono reclamant
Cornua aſſenſu, reboantque pulſa
Tympana palmis.

At Deus curru invehitur ſupinus
Aureo. Frenos moderans Cupido,
Perfidum ridens, agit incitatas
Verbere tigres;

Quæ ſimul ſenſere datas habenas,
Litus ad declive ruunt. Puella
Horruit viſis, gelidoque fugit
Sanguis ab ore;

Terque conatam relevare membra,
Terque delapſam impatiens amator
Mulcet accurrens, teneriſque circum-
plectitur ulnis:

Quidque, Minoi, heu nimium fidelis
Perfido, dixit, quereris marito?
Saxa cur ſævi reſonant recuſſum
Nomen amantis?

Parce jam dilecta Deo puella
Lucidos fletu temerare ocellos.
Parce. præſentem fugiente muta
Conjuge Bacchum,

Ille ego proles Semelæ Joviſque,
Ille ego æterna nitidus juventa
Te peto. luctum reprime, et ſerenos
Indue vultus.

Nec tuo forma nec honore Theſeo
Vincimur: quantum mea dextra poſſit,
Novit et concuſſa fero Gigantum
Phlegra tumultu:

Novi

Novit et ſicco poſitus ſub axe,
Quem rota Titan propiore torret,
Qua ruit ſeptemgemino ſuperbus
Flumine Ganges.

Accipe æterno tibi nexum amore,
Neſcium flecti, aut alia calere,
Qui tuus, gratamque trahens catenam
Serviet uni;

Cumque jam formam ſuperes Dearum,
Quod deeſt, annos Dea ſempiternos
Accipe, et nullam metuat ſenectam
Gratia vultus.

Quæque jam neglecta jacet corona,
Quæ novem diſtincta nitet lapillis,
Sueta candentem redimire frontem
Orbe reducto,

Mox novum ſidus veniet ſereno
Additum mundo decus, aſtra puras
Cum faces tollent, fugietque prono
Phœbus Olympo.

Teſtis hæc noſtri tibi ſancta amoris,
Hæc et æterno reditura lapſu
Non meos ignes oriens cadenſve
Arguet unquam.

Dixit. at virgo pariter calentes
Sentiens flammas, gremio rubentem
Condidit vultum, appoſitaque texit
Lumina palla.

Tum Deus ſurſum jaculans coronam
Torſit in cælos. fugit illa dextram,
Et volans ardet, ſubitoſque motu
Concipit ignes.

Inde nocturno reſidens Olympo
Et memor Bacchi et dominæ, puellis
Proſpicit, fidoſque juvat benignum
Sidus amantes.

II.

CASSANDRÆ VATICINIUM.

Hector cum patriæ mœnia linqueret,
Non ſpectandam iterum reſpiciens domum,
Vates hæc cecinit plena Deo ſoror,
Diffuſam quatiens comam;

Quo

Sic, me ſic poteras ludere credulum?
Sic promiſſa cadunt? Ipſa tamen time, et
Venti fallere norunt,
Nec ſervat pelagus fidem.

V.

VATICINIUM BALAAMI.

Quis pulſat hoſpes corda furoribus
Commota mœſtis? æſtuat, æſtuat
Mortale pectus, irruentis
Ferre Dei grave pondus impar.

Concuſſa pronis verticibus mihi
Piſgæa rupes annuit: annuit
Sublimis æther, intremuntque
Zipporidæ peritura regna.

Apparet ingens turba patentibus
Diffuſa campis, quot Boreas agit
Hibernus undas, quot ſerenæ
Noctis equos comitantur aſtra.

O quam

O quam tremendum, gens nimium Deo
Dilecta, fulges! ſervat adhuc minas
Sic frons leonis, qui recumbens
Terribili requieſcit ore.

Jam ſævit audax colla minacium
Calcare regum. jam domita ſedet
Tellure victrix. bella ceſſant,
Et ſiluit tremefactus Orbis.

En caſtra longa planitie ſita
Letale rident. En fluitantia
Vexilla ludunt, et per auras
Tela procul metuenda ſurgunt.

Sic qua pererrat fons tacitum nemus,
Nutrita quercus flumine limpido,
Regina ſilvarum, decoros
Erigitur ſpatioſa ramos.

Auditis? ictæ vocibus aſperis
Valles reclamant. Ecce Deus, Deus
Ad arma curſantes ad arma
Concitat, et geminat furorem.

Cerno—ſed unde hæc pectore languido
Luctantur, heu! ſuſpiria? quis dolor
Mentem?—quid injuſſis repente
Sic lacrimis maduere vultus?

O cauſa

O cauſa luctus! O patria! O dies,
Suprema quæ mox advenies mihi!
O ſat ſeverus, parce tandem,
Parce, Parens hominum ac Deorum.

Cur omnia in nos ſpicula dirigas,
Quos umbra ſacri ſola ſupercili
Terret? perimus, fulminantem
Si quatias inimicus haſtam.

Quæ ſaxa, quæ me faucibus inviis
Condent cavernæ? quæ teget hoc caput
Amica rupes, dum ferocis
Tranſierit fremitus procellæ?

VI.

EX PSALMO XXIII.

Me tuos inter numerare, Paſtor
Summe, dignaris, quibus ipſe virga
Aurea ductor reſeras beati
Ruris honores.

Paſcimur

Paſcimur campis, ubi lene ridet
Florido Natura decora cultu,
Fonſque vitales ſaliente rivo
Sufficit hauſtus.

Ponar in regno glacialis Urſæ,
Nubibus triſtes humeros amicta
Qua ſilet Nox, perpetuiſque durant
Arva pruinis:

Lætus et fidens, duce te, vagabor.
Bruma te donis cumulare diſcet
Non ſuis; te Nox venerata furvas
Contrahet alas.

VII.

AD TEMPUS.

O QUI ſeverus falce adamantina
Matura fato deſtruis, et gravi
Frangis ruina quicquid axe
Prætereas, Deus, incitato,

Tu,

Tu, ſede celſus, dum revolubilem
Torques laborem, dura Neceſſitas
Auriga in æternos recurſus
Flectit equos volucremque currum :

Obſcura cæco Secla ſilentio,
Dieſque plumis verſicoloribus,
Annique, volventeſque Menſes
Fulmineum comitantur axem :

Tecum alta Virtus laurigeram ſedet
Decora frontem, et filia Veritas,
Cui vultus immortale fulgens
Purpureo radiatur igni :

Injurioſa ne citus orbita
Vertas columnam, quam tenuis labor
Struxit Camœnæ. parce curru,
Parce gravi metuende telo.

Et tu ſuperbo vertice flammeas
Surgens in arces, mille ſonantibus
Accincta pennis, et parentis
Pone volans rapidos jugales,

Duc, Fama, puri per ſpatia ætheris,
Duc me inſolenti tramite, nobilem
Tentare inacceſſos profanis
Invidiæ pedibus receſſus.

Surgo,

Surgo, vetuſtis pervia vatibus
Calcatur ardens ſemita, qua LYRA,
  Audita ſilvis montibuſque,
    Igne tremit ſimulante chordas.

Hoc, Diva, noſtrum barbiton ocius
Suſpende cœlo. Luceat omnibus,
  Sedeſque complexum ſecundas
    Emeritis requieſcat aſtris.

Quid mente vanus concipis æthera?
Quo vota fundis quidlibet impotens
  Sperare? pro fallax voluptas!
    Heu ſine Diis animoſe vates!

Te ſurda præterlabitur orbita.
Avertit alas Fama. Supervenit
  Nox atra caligante vultu, et
    Nube ſedens taciturnus Horror.

Sic flexuoſi margine fluminis
Cycnus recumbit carmina dividens:
  Mox Fata, nil mollita cantu,
    Ora premunt liquidamque vocem.

VIII.

AD VENTOS.

ANTE A. D. MDCCXXVII.

VATIS Threicii nunc citharam velim,
Vociſque illecebras blanda furentibus
Dantis jura procellis,
Mulcentis pelagi minas.

Venti tam rapido turbine conciti,
Qua vos cumque vagus detulerit furor,
Claſſis vela Britannæ
Tranſite innocui, precor.

Ultores ſcelerum claſſis habet deos,
Et pubem haud timidam pro patria mori.
En ut lintea circum
Virtus excubias agit.

Et nobis faciles parcite, et hoſtibus.
Concurrant pariter cum ratibus rates:
Spectent Numina ponti; et
Palmam qui meruit, ferat.

IX.

INSULA BEATORUM.

EX PINDARI OLYMP. II.

Ignota noſtris ſideribus jacet
Sedes, beato quæ recipit ſinu
Sanctoſque vates, quique læti
Pro patria oppetiere mortem;

Quam vaſta Nereus brachia porrigens
Immenſus ambit fluctibus inviis,
Terraſque mortaleſque gentes
Horriſonis procul arcet undis.

Vernus pererrat prata Favonius,
Leni ſuſurro per tremulum nemus
Spirans, odoratoſque pennis
Diſcutit irriguis liquores.

Surgunt per agros undique roſcidos
Flores, amicti mille coloribus,
Solique gemmas explicantes
Dulce nitent radiante vultu:

Au

Aut penduli ex arboribus ſacris
Blande reclinant aureolum caput,
Aut conſiti vernante ripa
Stagna colunt gelidoſque fontes.

His gens dolorum neſcia, vividum
Nectens lacertis et capiti decus,
Incedit immortale fulgens,
Perpetua viridis juventa.

X.

ANACREONTIS CARM. XI.

Lascivæ mihi recinunt puellæ,
Urgeris ſenio, miſelle vates.
Attolle hoc ſpeculum tremente dextra.
Mutatumne vides Anacreonta?
Cani temporibus nitent. Comarum
Frontem deſeruit decorus ordo.
Urgeris ſenio, miſelle vates.
Nec novi, neque noſſe vel doceri
An deſint, volo, manſerintve crines.
Hoc novi bene; nulla concitatæ
Pars debet minima interire vitæ.
Mox tantum exiguus cinis jacebo,
Oblitus citharam, jocos, amores.

Ergo continuas agam choreas
Mixtus candidulis ſenex puellis.
Fuſi ſub tacita bibamus umbra.
Ornent purpureæ caput corollæ.
Ludamus. Hodie libet, licetque.
Multam Fata brevi dabunt quietem.

XI.

ANACREONTIS CARM. III.

TEMPUS erat quo blanda quies mortalibus ægris
Incubat, et mulcet pectora feſſa ſopor,
Frigida quum tardi vertuntur plauſtra Bootæ,
Et bigas medio Nox agit atra polo.
Conſtitit ante fores, atque oſtia clauſa Cupido
Impulit audaci terque quaterque manu.
Quis placidos, clamo, pergit mihi rumpere ſomnos?
Ne metuas, aperi, ſum puer, inquit Amor.
Solve fores; erro per opaca ſilentia noctis,
Verberat et læſas nixque notuſque genas.
Quem non illa Dei potuiſſent verba movere?
Excutio, accenſa lampade, poſte feram.
Aſpicio puerum pharetramque arcuſque gerentem;
Concuſſa aligeris tela ſonant humeris.

Frigore pallentem miſeror totumque rigentem,
Et ſtatuo medium ſedulus ante focum.
Officioſa manus refovet digitoſque ſinuſque,
Et multo madidas exprimit imbre comas.
Ille tremor poſtquam candentia membra reliquit,
Et rediit teneræ viſque calorque manu,
Experiamur, ait, chordam an mihi læſerit imber,
Utilis an tractum poſſit, ut ante, ſequi.
Protinus adducto coierunt cornua nervo,
Perque meum pectus pulſa ſagitta venit.
Exſiliit, plauſitque manus crudele renidens,
Lætaque dimovit talibus ora ſonis;
Gaude mecum, hoſpes: ſalvi mihi nervus et arcus;
Hoc te, ni fallor, ſaucia corda docent.

XII.

EX ANTHOLOGIA.

Mitto tibi hæc, Rodoclea, virentia ſerta virenti:
Texuit hæc ſolo docta ab Amore manus,
Narciſſumque roſamque legens, mollemque anemonem, et
Candida cœruleis lilia cum violis.
Indue et hæc, et mitem animum: florem eſſe memento,
Pulcrior his qui ſit, forſitan et brevior.

XIII.

PERSEUS.

EX SIMONIDE.

Nocte ſub obſcura, verrentibus æquora ventis,
Quum brevis immenſa cymba nataret aqua,
Multa gemens Danaë ſubjecit brachia nato,
Et teneræ lacrimis immaduere genæ.
Tu tamen ut dulci, dixit, pulcherrime, ſomno
Obrutus, et metuens triſtia nulla, jaces!
Quamvis, heu quales cunas tibi concutit unda,
Præbet et incertam pallida Luna facem,
Et vehemens flavos everberat aura capillos,
Et prope, ſubſultans, irrigat ora liquor.
Nate, meam ſentis vocem? Nil cernis et audis,
Teque premunt placidi vincula blanda dei;
Nec mihi purpureis effundis blæſa labellis
Murmura, nec nótos confugis uſque ſinus.
Care, quieſce, puer, ſævique quieſcite fluctus,
Et mea qui pulſas corda, quieſce, dolor.
Creſce, puer; matris leni atque ulciſcere luctus,
Tuque tuos ſaltem protege, ſumme Tonans.

* * * * * * * * * * *

Solis obire vices, et eodem in tramite volvi.
Illa emiſſa Dei dextra volat æthere vaſto,
Pulſa, minata fugam; ſed vi majore retenta
Imperium agnoſcit Solis, trahiturque, trahitque.
Scilicet has leges et mutua fœdera Divum
Impoſuit genitor. Maneant in ſæcula longa,
Nec peritura ruat tellus per inane profundum.

Ex illo cœli convexa reliquit Apollo,
Ætheriaſque domos, patrii monumenta doloris.
Florentes habitat campos, ſilvaſque, pererrans
Pindum et fluminibus ſacris reſonantia Tempe:
Qua tremula admoto percurrens pollice fila
Temperat, et fallit divino carmine curas.
Inde pios audit vates, mentemque capacem
Addit, & ingenti Muſarum incendit amore.

XVI.

AD GEORGIUM II.

A. D. MDCCXXVII.

PRINCIPIBUS proavis, et ſanguine nobilis alto,
Ipſe tuæ gentis ſummum decus, inclite GEORGI,
Aggredere, O magnos, dignum te pondus, honores,
Vota inter, ſpes et populorum, et gaudia feſta.

Te

Te videt, et procul ire graves jubet Anglia luctus;
Te duce, prospectat vel non ingloria pacis
Otia, vel justo quæsitos Marte triumphos.
Te circum adfusæ, Virtutum candida turba,
Cœlestes formæ exsultant. Stat Gloria custos
Invidiam auguſti vultus splendore repellens.

I, dilecte Heros, pulchrisque laboribus insta:
Regna vocant, vocat et regnis gravis addita cura;
Magna tamen merces. Tibi præscia Musa futuri
Fatorum pandit decreta, urgetque volentem,
Grande decus spondens, et iturum in sæcula nomen.
Illa etiam viridi secum tibi sola sub antro
Serta legens sedet, et cincturas tempora lauros.

Ætherios supra tractus, ubi candida densis
Sideribus placido Via Lactea lumine ridet,
Stat domus alta, ingens, æternæ regia Famæ.
Semidei Heroes habitant, et nomina sacra,
Quique olim in ferrum pro libertate ruebant,
Splendidaque ob patriam pugnando vulnera passi,
Et multum fleti reges, qui æquissima blandi
Jura dedere suis, quique impia bella moventeis
Fregerunt populos, metuendi ultricibus armis.
Lux vestit complexa viros, lauroque virenti
Atque intertexta velantur tempora quercu.

Fatorum hic cælata manu stant ordine longo
Quæ vidit prior aut ætas ventura videbit,

Quæcunque

Quæcunque oſtendunt labentia ſæcula terris,
Digna Deæ templo, et laudes habitura perennes.

GEORGIUS has ſedes mortalia ſceptra relinquens
Aſcendit, Divoſque petit, gratiſſimus hoſpes.
I, ſequere, et lege, Muſa, tui veſtigia regis,
Qua lux ſignat iter, qua ſemita clara refulget,
Flammarumque vides longos albeſcere tractus.

Magnanimi Heroes, quos Anglica terra triumphis
Nota tulit, Gallo reſperſi ſanguine lauros
EDWARDI, belloque et pace illuſtris ELIZA,
Cuique dedit meritum ſervata Britannia ſceptrum,
Occurrunt venienti, et ſacra in ſede reponunt.
Circum ſculpta videt laudum monumenta ſuarum;
Cæſareamque aciem, et primis ſe cernit in armis
Fulgentem, et refugo pallentes agmine Turcas:
Tum Britonum domito labentes æquore claſſes,
Quaque ruens pontus Calpæam verberat oram,
Quaque ſub imperio gelidæ jacet horridus Urſæ.
Proxima lucenti ſurgens adamante columna
Nati facta refert, doctoque inciſa labore
Eventus magnos gerit, et felicia regna.
Huc avidus mentemque pater et lumina vertit.
Aſſertum pelagi imperium, claroſque triumphos,
Argumentum ingens, luſtrat, Tameſinque ſuperbum
Gratantem reduces blando cum murmure claſſes.
Tum videt ut leges idem juſtiſſimus auctor
Condis et obſervas: blandum Pax aurea vultum

Erigit, adſurgunt Artes, dominamque ſalutant:
Audax interea pelagoque adſueta juventus
Extra ſolis iter poſitas adit hoſpita gentes,
Et mutat merces, et mutua fœdera jungit.
Ipſe minas ponit, placiduſque arridet alumnis
Oceanus pater, et dextra propellit euntes.

Hæc videt, et fruitur venturo lætus honore,
Explerique nequit Pater, atque ingentia nati
Confert acta ſuis; confert, cedenſque ſuperbit,
Te minor, et grato gaudet certamine vinci.

XVII.

REVERENDISSIMO AMICO THOMÆ HAYTERO,

EPISCOPO NORVICENSI.

Collis O Heliconii
Cultor, qui facili manu
Pulſas, ſed nimis infrequens,
Lyræ fila loquacia,
Nunc Præſul, mihi plurimis

Retrò

Retrò cognite ſolibus,
Blandè et comiter accipe
Munus, exiguum licet,
Quod profert ſubitus calor.

Qualis, et nive defluâ
Auctus, et pluvio Jove,
Amnis agmine concito
Ripæ volvitur immemor;
Qualis aërios ſecans
Tractus, antevolat Notos
Sagitta; arcus adhuc tremit;
Hæc dudum tetigit ſcopum;
Talis me rapit impetus
Audax, impatiens moræ.
At vos, Mercurialium
Cuſtodes hominum Dei,
Et vos, dulcia Numina,
Quæ juvat citharæ ſonus,
Vultus, omine cum bono,
Huc advertite candidos.
Non te Muſa procax rogat
Ut ſoli ſibi ſervias;
Quicquid et Pietas jubet,
Et ſancti Officii labor,
Et dulcis Patriæ ſalus,
Lubenter tibi ceſſerit;
Ipſam ſed patere interim
Horis te vacuis frui.

Muſa nos ſuper æthera
Quadrigis volitantibus
Lætos transferet ad locos,
Et vireta recondita
Effulgent ubi nobilis
Scriptorum veterum chorus,
Queis Judæa ſuperbiit
Dilectis penitus Deo;
Et quos Græcia, fertilis
Mater artium et ingenî;
Et quos Roma potens tulit,
Quum Parcæ aurea ſæcula
Nerent, Cæſare ſub bono;
Et quos magnanimus Leo
Fovit, Italiæ decus;
Et quos noſtra Britannia,
Romæ et Helladis æmula,
Et quos Gallia nutriit,
Cultis Gallia moribus;
Et, quos dicere ſi velim
Dicentem fugiet dies.

Hos inter, ſtrepitu procul,
Vanâ ſpe procul, et metu,
Curas fallere ſi datur,
Nil ultra cupio, aut peto:
Nam magni Patris hactenus
Nunquam clauſa benignitas
Frugi quod ſatis eſt viro,

Et,

Et, ſervo quod inutili
Ultra quàm ſatis eſt, dedit.
Sufficit mihi, ſi modò
Me pulcrarum amor artium,
Et, quamquam tenuis, labor
Secernent nebulonibus,
Detractoribus, invidis,
Quos obſcura ſilentia
Nocte, ſic meritos, prement.

Ergò abſint querimoniæ:
Dum ſtulti querimur, dies
Protrudit ſubiens diem, et
Vita præcipitans volat.
Et meus Genius mihi
Nuper ad caput adſtitit;
Nec te, inquit, ſenium gravat,
Nec dum triſtis hyems adeſt,
Etſi ver breve fervidis
Olim præteriit rotis;
Sed, mortalibus haud licet
Luci fidere craſtinæ;
Quare, ſarcinulas, age,
Collige, ut levis exeas,
Quum ſignum dederit PATER.

J. J.

XVIII.

REMARK AT THE END OF THE FIRST BOOK OF ECCLESIASTICAL HISTORY.

" The Biſhop of Bangor [Dr. Z. Pearce], and Mr. " Warburton, have been willing to appear as my " friends and my coadjutors in this work." *

IBIT et hoc noſtri per ſæcula fœdus amoris,
Doctorumque inter nomina nomen ero:
Forſan et extinctum non ſpernet Patria dulcis,
Forſitan et dicet, " Tu quoque noſter eras."
Talibus inferiis placabilis umbra quieſcet;
Lenibunt Manes talia dona meos.
Intereà labor ipſe levat faſtidia vitæ;
Æterno rectum ſub duce pergat iter!
Scriptores ſancti, ſalvete, et cana Vetuſtas;
Salve, Muſa, nimis blanda tenaxque comes:
Tu puero teneris penitus dilecta ſub annis;
Tune etiam emerito cura futura viro?
Ne tamen æternum, mœſta atque irata, recede,
Sed raro, ſed vix ſæpe rogata, veni.
Hæc, Fortuna, tuis non ſunt obnoxia regnis,
Livorin hæc poterit juris habere nihil.

* See the ſecond edition of Remarks on Eccleſiaſtical Hiſtory publiſhed 1767. Vol. I. page 249.

XIX.

As yet this world no being-place had found;
Wild chaos rul'd, and ſable-veſted night,
Whilſt jarring atoms, through the vaſt profound
By chance and diſcord led to doubtful fight,
Strove with tumultuous rage and reſtleſs might;
Till Harmony and Love compos'd the fray,
And chas'd the ſhades of ancient night away.

Love, whoſe approach the darkneſs dares not bide,
Shot from his ſtarry eyes ten thouſand rays:
She to the chords her ſofteſt touch apply'd,
Then louder 'gan the ſwelling notes to raiſe,
And ſung fair Peace, and beauteous Order's praiſe.
Her voice ſweet ſounded thro' the boundleſs deep,
And all was calm, and all did ſilence keep.

The liſt'ning atoms ſtraight forgot their hate,
And pleas'd, yet wond'ring at their change, they
ſtood;
Strange force of ſounds, ſuch fury to abate!
Then each with fond embrace the other woo'd,
And each eternal peace and union vow'd.
Love bound them, nothing loath, in laſting chains,
And o'er them all, his willing ſubjects, reigns.

Then

Then yon bright orb began to roll aſkance,
His courſe eſſaying through th' ecliptic way;
And wand'ring ſtars to move in myſtic dance,
And ſkies their azure volumes to diſplay:
Then 'gan the earth to ſmile in fair array,
And new-born man, with wonder and delight,
Gaz'd all around him on the beauteous ſight.

This work perform'd, the goddeſs took her flight,
Winging the wide-expanded fields of air,
To her own native place, the realms of light,
Where dwell the gods, devoid of grief and care.
Around her golden throne they all repair;
Enwrapp'd in ſilent tranſport, while ſhe ſings
Sweet lays, reſponſive to the trembling ſtrings,

Yet thence, though rarely, the celeſtial gueſt
Deigns to deſcend, unſeen of mortal eyn,
And gently glides into the poet's breaſt:
She comes; and lo! he feels the pow'r divine;
New images begin to riſe and ſhine,
Keeping due meaſure, moving hand in hand,
And ſober judgment leads the ſprightly band.

Such

Such was Calliopé's unhappy ſon,
Whoſe tuneful harp could ſoothe the ſavage kind,
And bid deſcending ſtreams forget to run.
Poor youth! no charms in muſic could he find,
His bride twice loſt, to eaſe his love-ſick mind,
When hid beneath the hoary cliffs he lay
On Strymon's banks, and mourn'd his life away.

Such was the eyeleſs Greek, great ſacred name!
Who ſnatch'd the ſon of Thetis from the grave;
And hung his arms high in the houſe of fame,
Victorious ſtill, Time's envious pow'r to brave,
While ſuns ariſe and ſeek the weſtern wave.
Such he, who in Sicilia's flow'ry plains
Tun'd to the oaten reed his doric ſtrains.

And he, who ſung the frantic rule of chance,
Leaving no room for wiſdom and for choice,
And built the world with atoms drove aſkance,
Theme all unworthy of a ſkilful voice:
And Mantua's ſwan, whoſe clearer notes rejoice
Th' enraviſh'd ear; ſo graceful he relates
Flocks, fields, and ſwains, and fierce contending ſtates.

And, like the Greek in fate and in renown,
Britannia's poet, born in latter days,
Whoſe brow new wreaths and flow'rs celeſtial crown;
Who ſung man's hapleſs fall, and angels' frays;
And, bold to venture through untrodden ways,
Explor'd the ſecrets of the frowning night,
And ſoar'd above the ſtars with daring flight.

Nor ſhall my partial ſong leave Thee unſaid,
Worthy to mix with this harmonious band,
Thee, gentle Spenſer, whom the muſes led
Through fancy's painted realms and fairy land,
Where vice and virtue all embody'd ſtand,
Where uſeful truths in fair diſguiſe appear,
And more is underſtood than meets the ear.*

Come, condeſcending goddeſs, and impart
A mild aſſiſtance to an aking breaſt:
Exert the force of thy propitious art;
If thou be preſent, who can be diſtreſt?
Pain ſeems to ſmile, and ſorrow is at reſt;
The thoughts in mad diſorder ceaſe to roll,
And ſtill ſerenity o'erſpreads the ſoul.

* See our Author's *Remarks on Spenſer*, inſerted in this collection.

By

By thee the youth encourag'd nought to fear,
'Sdeigning ignoble eaſe and mean repoſe,
Meets the ſwift fury of the threat'ning ſpear,
And follows glory through an hoſt of foes.
Nor canſt thou not the din of arms compoſe:
Thou mak'ſt the God of war forſake the field,
And drop his lance, and lay aſide his ſhield.

Thou know'ſt, in pleaſing, how to wound the mind,
Surpris'd, unguarded, and to love betray'd:
Alas! why art thou to that impe ſo kind,
That pow'rful impe, in heav'n and earth obey'd?
His ſhafts ſtrike deep, and want no other aid:
Deep ſtrike his ſhafts, unerring in their aim,
And his torch burns with unextinguiſh'd flame.

Theſe are thy triumphs, goddeſs, this thy might,
Faintly deſcrib'd in far unequal lays.
Me, all unmeet, fond hopes did ſtill incite,
Ambitious by thy name my verſe to raiſe,
And find thy favour, whilſt I ſung thy praiſe.
O ſmile on theſe endeavours, heav'nly maid!
Sweet is the toil, if with thy ſmile repaid.

XXIII.

XXIII.

TH' ambitious muſe with early-daring flight
Spurn'd the dull neſt, and ventur'd into light;
Yet even then, not fondly indiſcreet,
She burnt a volume where ſhe ſpar'd a ſheet;
Dwelt with the authors of the golden age,
And ſtole ſome beauties from the claſſic page;
In modern verſe would willingly have ſhone,
And read POPE's poems, and deſtroy'd her own;
Suffer'd no peeviſh lines to ſee the day;
(Spleen oft compos'd what candour threw away;)
Nor wrong'd herſelf, nor wrong'd another's name;
Too proud to fawn, too honeſt to defame;
Remote, and ſhelter'd, in the paths ſhe choſe;
From fooliſh friends and formidable foes.

Non inelegans esse hoc Epigramma, præsertim in fine, libens concedo, sed antiquum dubito; veritus conditum ac cusum esse in officinâ recentioris Poetæ Itali, minimè quidem inepti, quanquam versus secundus delicatas aures, ut durior, possit offendere.

Præcipua pars carminis colores suos, licet languidiori Imitatione, debet optimo Epigrammati [c], ubi Atimetus Homonœæ,

Si pensare animas sinerent crudelia fata,
Et posset redimi morte aliena salus;
Quantulacumque meæ debentur tempora vitæ,
Pensassem pro te, cara Homonœa, libens.
At nunc, quod possum, fugiam lucemque deosque,
Ut te matura per Styga morte sequar.

[c] Hoc Epigramma edidit Burmannus in *Anthol. Latin.* Vol. II. Epigr. CXLIII. p. 94. et nostram Inscriptionem in notis laudavit. [a] Ultimi, autem, inquit, distichi elegantissimum colorem forte adoptavit Poeta, nescio quis, *in Epitaphio* PAETAE, et inter loca conferenda attulit Eurip. *Alcest.* 370.

Αλλ' εν εκεινοι προσδοκα μ' ολεν θανειν,
Και δωμ' ειοιμαζ', ως ξυνοικησω φασι.

Verba sunt Admeti, ad Alcestin jam morituram."

Quæ certè his longe elegantiora ſunt. Ultima adumbrata videntur ex loco Propertii, Lib. III. El. xvi. 13.

Quiſquis amator erit, Scythicis licèt ambulet oris,
Nemo adeo, ut noceat, barbarus eſſe velit.
Luna miniſtrat iter, demonſtrant aſtra ſalebras;
Ipſe Amor accenſas præcutit antè faces [d].

Cui non diſſimilè illud ex Lib. IV. El. iii. 45.

Romanis utinam patuiſſent caſtra puellis;
Eſſem militiæ ſarcina fida tuæ.
Non me tardarent Scythiæ juga, quum pater altas
Africus in glaciem frigore nectit aquas.
Omnis amor magnus; ſed aperto in conjuge major;
Hanc Venus, ut vivat, ventilat ipſa facem.

[d] Non ſolum Propertium ſed Tibullum ante oculos, ni fallor, habuit Jortinus:

Tibull. II. i. 75. De cupidine, ejuſque facibus:

HOC DUCE, *cuſtodes furtim tranſgreſſa jacentes,*
Ad juvenem tenebris ſola puella venit, &c.

Et rurſus, v. 82.

Et procul ardentes, hinc procul abde faces.

II. vi. 1.

Caſtra Macer ſequitur: tenero quid fiet Amori?
Sit Comes, ——

Hinc orta eſt varia lectio, a Burmanno memorata. Atque iterum. V. 15.

Acer Amor, fractas utinam, tua tela, ſagittas;
Ilicet extinctas aſpiciamque faces!

Vel,

Vel, ſi mavis, ex noto Valerii Æditui Epigrammate;

Quid faculam præfers, Phileros, quâ nil opû nobis,
Ibimus; hoc lucet pectore flamma ſatis, &c. [a]

Quæ Imitationes quidem laudabiles ſunt, ſed locis inter ſe comparatis eo magis produnt recentioris ætatis artificium. Et hanc ſuſpicionem apud me augent lacunæ illæ carmini præpoſitæ, ſolis tantum literis D. M. ſuperſtitibus, quæ facile præfigi poſſunt, tamquam reliqua evanuiſſent ex Marmore, cum tamen nulla vox carminis ipſius læſa aut vetuſtate corroſa ſit, ſed ſola detrita eſt quaſi inſcriptio, vetuſtis epitaphiis præponi ſolita, quam fabricare eo minus auſus eſt, quicumque fumos nobis vendidit, quia in Epigrammate non exprimitur nomen mariti, qui conjugi ſuæ hoc epitaphium ſcripſerit."

PETRUS BURMANNUS, SECUNDUS.

[a] Hoc Epigramma, a recentioribus ſæpe laudatum, exſtat in *Anthol. Lat.* Burmanni. Vol. I. p. 690. ubi poſt primum Diſtichum hæc leguntur:

Iſtam nam potis eſt vis ſæva extinguere venti
Aut imber cælo candidû præcipitans.
At contrà, hunc ignem Veneris, niſi ſit Venus ipſa,
Nulla eſt quæ poſſit vis alia opprimere.

Hæc de face a ſervo ante Amatorem prælata ſunt intelligenda: Pueri nomen eſt *Phileros*.

Hæc ſcripſit, ſed, magna ex parte, invita Minerva, Muſiſque iratis ſcripſit, Petrus Burmannus Secundus 1773. Qui, me judice, Jortinianæ Inſcriptionis vehuſtatem neque attingere, neque guſtare videtur. Auctoris nomen illi eſſe ignotum mirari ſatis nequeo. A Patruo enim, Petro Burmanno, et J. P. Dorvillio, Amſtelædami Latinè editæ fuerunt JORTINI *Miſcellaneæ Obſervationes*, in quibus primum "Eruditorum examini propo-" ſita" hæc Inſcriptio, quæ poſteà inter *Luſus Poeticos* ſæpius fuit vulgata.—Audiendus autem de hôc Epigrammate vir elegantiſſimi ſane ingenii, Thomas Burgeſs, cujus verba, ex libro Anglicè ſcripto, lectori conſideranda lubenter adponam.

"Among the few inſtances, in which the Antient Inſcription has been happily imitated, may be mentioned an inſcription written by Dr. JORTIN, which was publiſhed in his *Miſcellaneous Obſervations*, Vol. I. and afterwards in his *Luſus Poetici*.

The idea of the four laſt lines ſeems to have been borrowed from an epigram in the Greek anthology:

Τύμβο σοι ἠμείρης μνημηῖον, ὤθλε Σαβῖνε,
Ἡ λιθος ἡ μικρη της μεγαλης φιλιης·
Αιει ζηλησω σε. συ δ', ει Θεμις, ἐν φθιμενοισι
Τω Ληθης ἐπ' ἐμοι μη τι πιης ὑδαλος [f].

[f] Anthol. H. Steph. III. 1., p. 195. Anthol. Reiſk. p. 81. Brunckii Analect. III. p. 287.

Except the concluſion of the Latin, which perhaps might ſerve as an example of anthologick elegance. Yet the very elegant and picturesque image of love, in its preſent ſituation, ſomewhat weakens the impreſſion firſt made by the tenderneſs and beauty of the ſentiment contained in that affecting wiſh;

TU, CAVE, LETHAEO, CONTINGUAS. ORA, LIQUORE.

with which the inſcription, ſeemingly, ought to have concluded, as in the Greek.

TE SEQUAR: OBSCURUM PER ITER DUX IBIT EUNTI
FIDUS AMOR, TENEBRAS LAMPADE DISCUTIENS.
TU CAVE LETHÆO CONTINGUAS ORA LIQUORE,
ET CITO VENTURI SIS MEMOR ORO VIRI.

"But I will follow thee, and Love ſhall conduct "me through the gloomy paſſage, diſperſing the "darkneſs with his torch. In the mean while "beware thou touch not the waters of Lethé, "and thus preſerve the remembrance of thy "huſband, who will ſoon be with thee." By which arrangement the beautiful image is preſerved, without doing any injury to the ſentiment."

ESSAY on the STUDY of ANTIQUITIES,
P. 58. Ed. 2da. Oxon. 1782.

REMARKS

ON

SPENSER.

TO SIR C. HATTON.

Prefixed to the Fairy Queen.

THOSE prudent heads, that with their counſels wiſe
Whilom the pillars of th' earth did ſuſtain,
And taught ambitious Rome to tyranniſe,
And in the neck of all the world to reign,
Oft from thoſe grave affairs were wont abſtain,
With the ſweet Lady Muſes for to play;

To ſuſtain the pillars of the earth, is a ſcripture phraſe. Pſal. lxxv. 3. *The earth and all the inhabitants thereof are diſſolved. I bear up the pillars of it. In the neck*, uſed alſo by Spenſer in other places, is taken from the Latin expreſſion *in cervicibus*. Cicero, De Nat. Deor. I. 20. *Inpoſuiſtis in cervicibus noſtris ſempiternum dominum.* So he frequently ſpeaks.

ſpeaks. Q. Curtius, VII. 7. *Rex Scytharum—ratus eam urbem, — ſuis impoſitam eſſe cervicibus.* Juſtin, XXIX. 3—*in cervicibus erant.* See Salluſt, Hiſt. Fragm. III. 3. p. 42. and the notes of Waſſe.

INTRODUCTION TO THE FAIRY QUEEN.

STANZ. III.

And thou moſt dreaded imp of higheſt Jove,
Fair Venus' ſon——
Lay now thy deadly heben bow apart,
And with thy mother mild come to mine ayd:
Come both, and with you bring triumphant Mart,
With loves and gentle jollities array'd,
After his murd'rous ſpoiles and bloody rage allay'd.

Tibullus, addreſſing himſelf to Cupid, II. 1. 81.

Sanctè, veni dapibus feſtis; ſed pone ſagittas,
Et procul ardentes hinc procul abde faces.

Ovid. Faſt. III. 1.

Bellice, depoſitis clypeo paulliſper & haſta,
Mars, ades; & nitidas caſſide ſolve comas.

Claudian. Præf. ad II. in Ruf.

Fertur & indomitus tandem poſt prælia Mavors
Laſſa per Odryſias fundere membra nives;
Oblituſque ſui, poſita clementior haſta,
Pieriis aures pacificare modis.

Where perhaps he copied Pindar. *Pyth.* I.

—— Καὶ γὰρ βιατὰς Ἄρης, τραχεῖαν ἄνευθε λιπὼν ἔγχεων ἀκμὰν, ἰαίνει καρδίαν Κώμαλι.

—— *Quinetiam violentus Mars, aſperam ubi ſepoſuit haſtarum cuſpidem, delectat cor* tuo *cantu.*

FAIRY QUEEN.

BOOK I. CANTO I. 6.

—— thus as they paſt,
The day with clouds was ſudden overcaſt,
And angry Jove an hideous ſtorm of rain
Did pour into his leman's lap ſo faſt,
That every wight to ſhroud it did conſtrain.

Lucretius, I. 251.

— pereunt imbres, ubi eos pater Æther
In gremium matris Terraï præcipitavit.

Virgil. Georg. II. 325.

Tum pater omnipotens fecundis imbribus Æther
Conjugis in gremium lætæ deſcendit——

Herodotus

Herodotus IV. 59. Speaking of the Scythians: Θεὼς μένους ἵσασι ἱλάσκονται, Ἰσίην μὲν μάλιστα, ἐπὶ δὲ Δία τε, καὶ Γῆν, νομίζοντες τὴν Γῆν τοῦ Διὸς εἶναι γυναῖκα. *Deorum hos ſolos placant, Veſtam ante omnes; deinde Jovem ac Tellurem; exiſtimantes Tellurem Jovis conjugem eſſe.*

STANZ. VIII.

Much can they praiſe the trees ſo ſtreight and high,
The ſailing pine, the cedar proud and tall,
The vine-prop elme, the poplar never dry,
The builder oak, ſole king of forreſts all,
The aſpine good for ſtaves, the cypreſs funeral,

The laurel, meed of mighty conquerors
And poets ſage, the firr that weepeth ſtill,
The willow, worn of forlorn paramours,
The ewe obedient to the benders will,
The birch for ſhafts, the ſallow for the mill,
The mirrhe, ſweet bleeding in the bitter wound,
The warlike beech, the aſh for nothing ill,
The fruitful olive, and the platane round,
The carver holme, the maple ſeldom inward ſound.

Ovid. Met. X. 90.

—— *Non Chaonis abfuit arbos,*
Non nemus Heliadum, non frontibus eſculus altis,
Non tiliæ molles, nec fagus, et innuba laurus.
Et coryli fragiles, et fraxinus utilis haſtis,
Enodiſque abies, curvataque glandibus ilex,

Et platanus genialis, acerque coloribus impar,
Amnicolæque ſimul ſalices, et aquatica lotos,
Perpetuoque virens buxus, tenueſque myricæ,
Et bicolor myrtus, et baccis cærula tinus:
Vosquoque flexipedes hederæ veniſtis, et una
Pampineæ vites, et amictæ vitibus ulmi:
Ornique, et piceæ, pomoque onerata rubenti
Arbutus, et lentæ, victoris præmia, palmæ:
Et ſuccincta comas, hirſutaque vertice pinus;
Adfuit huic turbæ, metas imitata, cupreſſus.

Seneca, Oedip. 532.

Cupreſſus altis exſerens ſilvis caput
Virente ſemper alligat trunco nemus;
Curvoſque tendit quercus et putres ſitu
Annoſa ramos: hujus abrupit latus
Edax vetuſtas: illa jam feſſa cadens
Radice, fulta pendet aliena trabe.
Amara baccas laurus; et tiliæ leves;
Et Paphia myrtus; et per immenſum mare
Motura remos alnus; et Phœbo obvia
Enode Zephyris pinus opponens latus.

Lucan. III. 440.

Procumbunt orni, nodoſa impellitur ilex,
Silvaque Dodones, et fluctibus aptior alnus,
Et non plebeios luctus teſtata cupreſſus:
Tunc primum poſuere comas.

Statius,

Statius, Theb. VI. 98.

——— *cadit ardua fagus,*
Chaoniumque nemus, brumæque inlæſa cupreſſus,
Procumbunt piceæ, flammis alimenta ſupremis,
Ornique, iliceæque trabes, metuendaque ſucco
Taxus, et infandos belli potura cruores
Fraxinus, atque ſitu non expugnabile robur.
Hinc audax abies, et odoro vulnere pinus
Scinditur, acclinant intonſa cacumina terræ
Alnus amica fretis, nec inhoſpita vitibus ulmus.

Claudian. R. Proſ. II. 107.

Apta fretis abies, bellis accommoda cornus,
Quercus amica Jovi, tumulos tectura cupreſſus,
Ilex plena favis, venturi præſcia laurus:
Fluctuat hic denſo criſpata cacumine buxus,
Hic ederæ ſerpunt, hic pampinus induit ulmos.

Much *can* they praiſe the trees ſo ſtreight and high.

Spenſer here, and in ſome other places, uſes the word *can* in a particular manner*. B. I. Canto I. 50.

Wringing her hands in womens piteous wiſe,
Tho can ſhe weep to ſtir up gentle ruth,
Both for her noble blood, and for her tender youth.

B. V. Canto VIII. 14.

So *can* they both themſelves full eath perſuade
To fair accordance, and both faults to ſhade.

See II. 1. 31.

* Upton underſtands it for *'gan*, began:
Then 'gan ſhe weep, &c. EDIT.

STANZ. XX.

Therewith ſhe ſpew'd out of her filthy maw
A flood of poiſon horrible and black,
Full of great lumps of fleſh and gobbets raw,
Which ſtunk ſo vildly—

Our poet paints very ſtrong here, as he does alſo in this book, Canto VIII. 47. 48. where he deſcribes Dueſſa. Longinus would have blam'd him for it, who thus cenſures the author of the Aſpis:

Ὦ ἀνόμοιόν γε τὸ Ἡσιόδειον ἐπὶ τῆς Ἀχλύος, ἴσον Ἡσιόδῳ καὶ τὴν Ἀσπίδα δεῖξον,
Τῆς ἐκ μὲν ῥινῶν μύξαι ῥέον.
Οὐ γὰρ δεινὸν ἐπόιησε τὸ εἰδωλον, ἀλλὰ μιαρόν. §. 9.

Cui diſſimile eſt illud Heſiodi de Triſtitia, ſi quidem ſtatuendum ſit etiam poema illud dictum Scutum *eſſe* Heſiodi.

Ejus ex naribus humores fluebant.
Neque enim fecit imaginem terribilem, ſed odioſam.

STANZ. XXI.

As when old father Nilus 'gins to ſwell
With timely pride above th' Ægyptian vale,
His fatty waves do fertile ſlime outwell,
And overflow each plain and lowly dale;

But

But when his latter ebb 'gins to avail,
Huge heaps of mud he leaves, wherein there breed
Ten thouſand kinds of creatures, partly male
And partly female of his fruitful ſeed.

Again, B. III. Canto VI. 8.

So after Nilus' inundation
Infinite ſhapes of creatures men do find,
Informed in the mud, on which the ſun hath ſhin'd.

Ovid. Met. I. 422.

Sic ubi deſeruit madidos ſeptemfluus agros
Nilus, et antiquo ſua flumina reddidit alveo,
Ætherioque recens exarſit ſidere limus;
Plurima cultores verſis animalia glebis
Inveniunt, et in his quædam modo cœpta ſub ipſum
Naſcendi ſpatium; quædam imperfecta, ſuiſque
Truncа vident numeris: et eodem in corpore ſæpe
Altera pars vivit; rudis eſt pars altera tellus.

Theophraſtus, p. 474. Ὅτι ἐν Αἰγύπτῳ δικοδὰς φασὶ μῦας γίνεσθαι καὶ μεγάλους. ἔχουσι δὲ ὅτοι καὶ τὰς ἐμπροσθίους ποδας, ἀλλ' οὐ βαδίζουσιν ἐπ' αὐτοῖς. χρῶνται δὲ αὐτοῖς, οἷα χερσὶν. ὅταν δὲ φεύγωσι, πηδῶσι.

Ferunt in Ægypto magnos illos bipedes mures naſci, habere autem et anteriores pedes, ſed illis non incedere: imo uti pro manibus, ſaltu vero fugere.

Plutarch

Plutarch. Sympoſ. II. p. 637. Ed. Pariſ. Ζῶα δὲ αὐτότελῆ καὶ ὁλόκληρα μέχρι νῦν ἀναδίδωσιν ἡ γῆ, μῦς ἐν Αἰγύπτῳ, ——

Animalia autem perfecta et integra hodieque terra parit: mures in Ægypto, &c.

Macrobius, VII. 16. *Perfecta autem in exordio fieri potuiſſe teſtimonio ſunt nunc quoque non pauca animantia, quæ de terra et imbre perfecta naſcuntur: ut in Ægypto mures, et aliis in locis ranæ, ſerpenteſque, &c.*

Mela, I. 9. *Nilus—adeo efficacibus aquis ad generandum, ut — glebis etiam infundat animas, ex ipſaque humo vitalia effingat, &c.*

Ælian. *de Animal.* VI. 41.

Spenſer rightly calls the Nile *Father*. *Pater* is an appellation common to all rivers, but more particularly to the Nile, as Broukhuſius has obſerved on Tibullus, I. VIII. 23. and many before him.

STANZ. XXXIV.

Thereby a cryſtal ſtream did gently play,
Which from a ſacred fountain welled forth alway.

So

So *ſacri fontes* frequently occur in the ancient poets. They are called *divini* in ſome inſcriptions. Ariſtophanes, Nub. 282.

Καὶ πολιαμῶν ζαθέων κελαδήματα, ——

Heads of rivers and fountains had temples and altars erected to them, and other divine honours paid to them. See Gruter's Inſcript. N° 94. 1072. Fabretti, p. 432. Spon. Miſc. Erud. Ant. p. 31. Cicero de Nat. Deor. III. 20. and Davies there. Frontinus, de Aquæd. p. 225. Tacitus, Annal. XIV. 22. and Lipſius there. Seneca, Epiſt. XLI. Pauſanias, VI. 22. Scamander's Prieſt, Ἀρητὴρ Σκαμάνδρου, mentioned by Homer, Il. E. 77. Horace, Carm. III. XIII.

Heſiod. Ἐργ. 737.

Μηδὲ πολ' ἀενάων πολιαμῶν καλλίῤῥοον ὕδωρ
Πρσσὶ περᾶν, πρίν γ' ἔυξῃ ἰδὼν ἐς καλὰ ῥέεθρα,
Χεῖρας νιψάμενος πολυηράτῳ ὕδατι λευκῷ.

Nec unquam perennium fluviorum limpidam aquam
Pedibus tranſito, priuſquam oraveris adſpiciens pulchra
flumina,
Manus lotus amœna aqua limpida.

What follows is ſtill better, 757.

Μηδὲ πολ' ἐν προχοῇ πολιαμῶν ἅλαδε προρεόντων,
Μηδ' ἐπὶ κρηνάων ὐρεῖνν μάλα δ' ἐξαλέασθαι.
Μηδ' ἐναποψύχειν.

Neque

Neque unquam in alveo fluviorum mare influentium,
Neque ſuper fontes meito; quin valde evitato.
Neque incacato.

This was part of the religion of the Perſians. Herodotus I. 138. Ἐς ποταμὸν δὲ οὔτε ἐνουρέουσι, οὔτε ἐμπτύουσι, οὔτε χεῖρας ἐναπονίζουσι, οὐδὲ ἄλλον οὐδένα περιορῶσι ταῦτα ποιεῦντα· ἀλλὰ σέβουσι ποταμοὺς μάλιστα. *In flumen nec immeiunt, nec inſpuunt, nec manus abluunt, nec alium iſta facientem negligunt, ſed flumina religioſiſſime colunt.*

Strabo. Εἰς γὰρ ποταμὸν οὔτ' ἐρύσιν, οὔτε νίπτονται Πέρσαι, οὐδὲ λούονται, οὐδὲ νεκρὸν ἐκβάλλουσι, οὐδ' ἄλλα τῶν δοκούντων εἶναι μυσαρῶν. *In fluvium Perſæ non immeiunt, nec lavant, nec abluuntur, nec cadaver injiciunt, nec alia quæ immunda eſſe videantur.* Vid. Herodot. p. 588. Ed. Gronov.

STANZ. XXXVII.

Then chuſing out few words moſt horrible,
(Let none them read) thereof did verſes frame,
With which, and other ſpells like terrible,
He bad awake black Pluto's grieſly dame,——
A bold bad man, that dar'd to call by name
Great Gorgon, prince of darkneſs and dead night,
At which Cocytus quakes, and Styx is put to flight.

Gorgon

Gorgon: the ſame, I ſuppoſe, who is called Dæmogorgon by other modern writers, and by *Spenſer*, B. I. Canto V. 22.

Which was begot in Dæmogorgon's hall.

IV. 11. 47.

Where Dæmogorgon in full darkneſs pent
Far from the view of gods and heaven's bliſs
The hideous Chaos keeps.———

They give the name of Dæmogorgon to that terrible nameleſs deity, of whom Lucan and Statius ſpeak, when they introduce magicians threatning the infernal gods. Statius, Theb. IV. 514.

Scimus enim & quicquid dici, noſcique timetis,
Et turbare Hecaten, ni te, Thymbræe, vererer,
Et triplicis mundi ſummum quem ſcire neſaſtum.

Lucan. VI. 744.

——*Paretis? an ille*
Compellandus erit, quo nunquam terra vocato
Non concuſſa tremit; qui Gorgona cernit apertam,
Verberibuſque ſuis trepidam caſtigat Erinnyn;
Indeſpecta tenet vobis qui Tartara; cujus
Vos eſtis ſuperi; Stygias qui pejerat undas.

To the ſame Deity he ſeems to allude, VI. 497.

An habent hæc carmina certum
Imperioſa deum, qui mundum cogere, quicquid
Cogitur ipſe, poteſt?

Demogorgon is a name which perhaps was unknown in the time of Lucan and Statius. However it is to be found in Lactantius. The Scholiaſt of Statius, on Theb. IV. 516. *Dicit deum Demogorgona ſummum.* It is alſo to be found in *Hyginus*, page 11. *Ex Demogorgone et Terra, Python, draco divinus*; if the place be not corrupted. See Munker.

I find in Natalis Comes V. 6. theſe words: *Pronapis poeta in ſuo Protocoſmo natum fuiſſe Pana cum tribus ſororibus Parcis e Dæmogorgone ſcribit.*

The ſubject here treated of reminds me of a paſſage in Lucan, which ſeems to me not rightly underſtood, and which I ſhall endeavour to explain. Lucan's Witch, Erichtho, begins her invocation thus. VI. 695. *Edit. Oudendorpii.*

Eumenides, Stygiumque nefas, pœnæque nocentum,
Et Chaos, innumeros avidum confundere mundos,
Et Rector terræ, quem longa in ſecula torquet
Mors dilata deum,——

Where Lucan's Scholiaſt ſays: Rector terræ. *Ditem patrem dicit. Hic negat Deos ſemper vivere, ſed etiam eos quandoque perituros. Nihil enim eſſe volunt perpetuum Epicurei, cujus poeta nunc ſequitur. Dilata adeo ventura eſt, ſi dilata per longa ſecula.*

To this Oudendorp adds: *Alii exponunt; quia cum mori velis, mori non poſſis. Rectius.*

The

The Scholiaſt takes *deum* to be the genitive caſe plural, and in that I think he is right: but he is miſtaken when he ſays, that Lucan follows the Epicureans; for the Epicureans aſcribed immortality to their gods, that is, to the gods whoſe exiſtence they pretended to believe, and whom they placed in the *Intermundia*, there to live in perfect idleneſs.

As to the interpretation which Oudendorp follows, I would gladly know what ancient authorities he can find to favour it, and why this ſame *Rector Terræ* ſhould be ſo tired with his exiſtence, and want ſo much to die.

I read, with the Scholiaſt and ſome editions:

Et Rector terræ, quem longa in ſecula torquet
Mors dilata deûm.

By *Rector terræ* the poet means Pluto, *Dis pater*, whom, if you pleaſe, you may call in Engliſh, *The God of death, of deſtruction*; he to whom all things return when they die, and whoſe empire extends over all th[illegible] that are ſubject to mutability and diſſolution; and who may ſay, as Chaos in Milton;

Havock, and ſpoil, and ruin are my gain.

Cicero De Nat. Deor. II. 26. *Terrena autem vis omnis atque natura Diti patri dedicata eſt: qui* Dives,

ut apud Græcos Πλούτων, *quia et recidant omnia in terras, et oriantur e terris.* Here you ſee why Pluto is called by Lucan *Rector terræ.* See Davies on that place of *Cicero.*

In Claudian, Lachefis ſays to Pluto, R. Proſ. I. 57.

qui finem cunctis et ſemina præbes,
Neſcendique vices alterna morte rependis:
Qui vitam lętumque regis, (nam quicquid ubique
Gignit materies, hoc te donante creatur,
Debeturque tibi;)

In Statius, Theb. VIII. 91. Amphiaraus ſays to him:

O cunctis finitor maxime rerum;
At mihi, qui quondam cauſſas elementaque nerum,
Et ſator.

Where ſee Barthius.

Ovid. Met. X. 17.

O poſiti ſub terra numina mundi,
In quem recidimus quicquid mortale creamur.

Claudian, Rapt. Prof. I.

—— *opibus quorum donatur avaris*
Quicquid in orbe perit.

This god therefore is here repreſented by Lucan as uneaſy at the long life of the gods, the poet ſuppoſing that the gods ſhould at laſt periſh, according

cording to the Stoical doctrine, which held them all mortal, except Jupiter, the ſupreme God. Lucan then makes his witch talk Stoically here; and ſo he does before, ỳ 615.

At ſimul a prima deſcendit origine mundi
Cauſſarum ſeries, atque omnia fata laborant,
Si quidquam mutare velis, unoque ſub ictu
Stat genus humanum; tunc, Theſſala turba fatemur,
Plus Fortuna poteſt.

Where by *Fortuna* he means Nature, Stoical Fate: ὁ Θεὸς.

I find that Mr. Rowe has miſunderſtood the lines I am examining, tranſlating them thus:

And thou, ſole arbiter of all below,
Pluto, whom ruthleſs fates a god ordain,
And doom to immortality of pain.

STANZ. XXXIX.

He making ſpeedy way through ſperſed air,
And through the world of waters wide and deep,
To Morpheus' houſe doth haſtily repair.
Amid the bowels of the earth full ſteep,
And low, where dawning day doth never peep,
His dwelling is; there Thetis his wet bed
Doth ever waſh, and Cynthia ſtill doth ſteep

In ſilver dew his ever-drooping head,
Whiles ſad night over him her mantle black doth
ſpread.—

And more to lull him in his ſlumber ſoft,
A trickling ſtream from high rock tumbling
down,
And ever-drizling rain upon the loft,
Mixt with a murmuring wind, much like the
ſound
Of ſwarming bees, did caſt him in a ſwoon:
No other noiſe, nor peoples troublous cries,
As ſtill are wont t' annoy the walled town
Might there be heard: but careleſs Quiet lies,
Wrapt in eternal ſilence, far from enemies.

This deſcription is very elegant, as Mr. Hughes has obſerved. We may compare it with Ovid, Met. XI. 592. and Statius, Theb. X. 84.

Ovid, whom Spenſer imitates:

Eſt prope Cimmerios longo ſpelunca receſſu,
Mons cavus, ignavi domus et penetralia Somni:
Quo numquam radiis oriens, mediuſve, cadenſve
Phœbus adire poteſt. Nebulæ caligine mixtæ
Exhalantur humo, dubiæque crepuſcula lucis.
Non vigil ales ibi criſtati cantibus oris
Evocat Auroram:———
Non fera, non pecudes, non moti flamine rami,
Humanæve ſonum reddunt convicia linguæ.
Muta Quies habitat. Saxo tamen exit ab imo

Rivus

Rivus aquæ Lethes: per quem cum murmure labens
Invitat ſomnos crepitantibus unda lapillis, &c.

Statius:

Stat ſuper occiduæ nebuloſa cubilia Noctis
Æthiopaſque alios, nulli penetrabilis aſtro
Lucus iners, ſubterque cavis grave rupibus antrum
It vacuum in montem, qua deſidis atria Somni
Securumque larem ſegnis Natura locavit.—
Otia veſtibulo, preſſiſque Silentia pennis
Muta ſedent, abiguntque truces a culmine ventos,
Et ramos errare vetant, et murmura demunt
Alitibus. Non hic pelagi, licet omnia clament
Litora, non illic cæli fragor. Ipſe profundis
Vallibus effugiens ſpeluncæ proximus amnis
Saxa inter, ſcopuloſque tacet, &c.

Statius admits of no kind of noiſe; Ovid of none but that which a murmuring ſtream makes. Spenſer has very juſtly introduced the *trickling ſtream, ever-drizling rain, and murmuring wind.* See Broukhuſius on Tibullus I. 1. 47.

Aut, gelidas hibernus aquas quum fuderit Auſter,
Securum ſomnos, imbre juvante, ſequi.

His *murmuring wind, much like the ſound of ſwarming bees,* ſeems to be from Virgil, Ecl. I. 54.

Hinc tibi, quæ ſemper vicino ab limite ſepes,
Hyblæis apibus florem depaſta ſalicti,
Sæpe levi ſomnum ſuadebit inire ſuſurro.

We may obſerve that Spenſer makes Morpheus the God of Sleep, whereas in Ovid, Morpheus is one of the Somnia,—one of the children of Somnus: but he thought, I ſuppoſe, that Morpheus was a name that would make a better figure in Engliſh poetry than Sleep, or Somnus, or Hypnus, or Onirus.

STANZ. XL.

Whoſe double gates he findeth locked faſt,
The one fair fram'd of burniſh'd ivory,
The other all with ſilver overcaſt.

One is of horn, and the other of ivory, ſay Homer and Virgil.

Odyſſ. T. 563.

Δοιαὶ γάρ τε πύλαι ἀμενηνῶν εἰσὶν ὀνείρων·
Αἱ μὲν γὰρ κεράεσσι τέτευχαται, αἱ δ' ἐλέφαντι.

Duæ enim portæ debilium ſunt ſomniorum:
Unæ quidem enim cornibus factæ ſunt, alteræ autem ebore.

Æn. VI. 893.

Sunt geminæ Somni portæ: quarum altera fertur
Cornea, ——
Altera, candenti perfecta nitens elephanto.

STANZ.

STANZ. XLII.

The meſſenger approaching to him ſpake,
But his waſte words return'd to him in vain:
So ſound he ſlept, that nought mought him awake.
Then rudely he him thruſt, and puſh'd with pain,
Whereat he 'gan to ſtretch: but he again
Shook him ſo hard, that forced him to ſpeak.
As one then in a dream, whoſe dryer brain
Is toſt with troubled ſights and fancies weak,
He mumbled ſoft, but would not all his ſilence break.

Ovid. Met. XI. 617.

Veſtis fulgore reluxit
Sacra domus: tardaque Deus gravitate jacentes
Vix oculos tollens; iterumque iterumque relabens,
Summaque percutiens nutanti pectora mento,
Excuſſit tandem ſibi ſe.

Statius, Theb. X. 121.

Ipſe autem nec lampade clara,
Nec ſonitu, nec voce deæ perculſus, eodem
More jacet. Donec radios Thaumantias omnes
Impulit, inque oculos penitus deſcendit inertes.—
Dixit, et increpitans languentia pectora dextra,
Ne pereant voces, iterumque iterumque monebat.
Ille deæ juſſis dubium mixtumque ſopori
Annuit.

CANTO

CANTO II. 3.

Eftſoons he took that miſcreated fair.

Mr. Addiſon was miſtaken in thinking that *miſcreated* was a word of Milton's coining. Spenſer uſes it again, II. VII. 42. and in other places.

STANZ. VI.

He could not reſt, but did his ſtout heart eat.

Ὃν θυμὸν κατέδων. Homer. Which Cicero tranſlates: *Ipſe ſuum cor edens.* Spenſer uſes the ſame expreſſion VI. IX. 39. and in Mother Hubberd's Tale.

STANZ. XXIV.

Then forth I went his woeful corſe to find,
And many years throughout the world I ſtray'd
A virgin widow, whoſe deep-wounded mind
With love, long time did languiſh as the ſtricken hind.

From Virgil, Æn. IV. 68.

Uritur infelix Dido, totaque vagatur
Urbe furens: qualis conjecta cerva ſagitta,
Quam procul incautam nemora inter Creſia fixit
Paſtor agens telis, liquitque volatile ferrum
Neſcius. Illa fuga ſilvas ſaltuſque peragrat
Dictæos: hæret lateri letalis arundo.

Upon

Upon which lines Servius remarks: *ſatis congrua comparatio.* That was ſaying too little.

CANTO III. 5.

It fortuned, out of the thickeſt wood
A ramping lion ruſhed ſuddenly,
Hunting full greedy after ſalvage blood.
Soon as the royal virgin he did ſpy,
With gaping mouth at her ran greedily.

ran for *he ran.*

So II. VI. 1.

A harder leſſon, to learn continence
In joyous pleaſure, than in grievous pain.

For, *It is a harder.*

II. VI. 8,

So eaſy was to quench his flamed mind.

For, *It was.*

II. VIII. 4.

Is iron coat all overgrown with ruſt,
Was underneath enveloped with gold,
Whoſe gliſtring gloſs darkned with filthy duſt,
Well it appeared to have been of old
A work of rich entail, and curious mold.

Here I think *darkned* is put for *was darkned*; and therefore I would place a full ſtop after *duſt.*

Sonnet

Sonnet XXXI.

Ah, why hath Nature to ſo hard a heart
Given ſo goodly gifts of beautie's grace?
Whoſe pride depraves each other better part,
And all thoſe precious ornaments deface.

deface, for *does deface*.

Sonnet LVI.

Fair be ye ſure, but proud and pitileſs,
As is a ſtorm, that all things doth proſtrate;
Finding a tree alone all comfortleſs,
Beats on it ſtrongly it to ruinate.

Inſtead of, *Which finding a tree*, &c.

Daphnaida:

Whatever man he be, whoſe heavy mind, &c.
Let read the ruful plaint herein expreſt.

For, *Let him read.*

The Tears of the Muſes:

And all her ſiſters rent their golden hairs,
And their fair faces with ſalt humour ſteep.

ſteep for *did ſteep*, &c. &c. &c.

STANZ. XX.

Him booteth not reſiſt, nor ſuccour call,
His bleeding heart is in the venger's hand.

This

This venger is a lion. To be in *the hand* of a lion ſeems a bold expreſſion, παρακεκινδυνευμενον, as the Greeks ſay. So again, II. XI. 33.

And as a bear, whom angry curs have touz'd,
Having off-ſhak'd them, and eſcap'd their hands,
Becomes more fell. ——

Daniel vi. 27. *Who hath delivered Daniel from the hand of the lions.*

Pſalm xxii. 20. *Deliver my darling from the hand of the dog.* See the Commentators.

STANZ. XXI.

With pains far paſſing that long-wandring Greek,
That for his love refuſed Deity.

In Homer, Odyſſ. E. Calypſo, endeavouring to perſuade Ulyſſes to ſtay with her, tells him amongſt other things,

Ενθάδε αὖθι μένων σὺν ἐμοὶ τόδε δῶμα φυλάσσοις,
Ἀθάνατός τ' εἶης· ἱμειρόμενος περ ἰδέσθαι
Σὴν ἄλοχον, τῆς αἰὲν ἐέλδεαι ἤματα πάντα.

Certe hic manens una mecum hanc domum cuſtodires,
Immortaliſque eſſes, quantumvis cupidus ſis videndi
Tuam uxorem, cujus uſque deſiderio teneris dies omnes.

But, he thank'd her, and deſir'd leave to go home.

STANZ.

STANZ. XXXI.

And ſcorching flames of fierce Orion's hound.

Sirius: Homer. Il. X. 29.

Ὃν τε κύν' Ὠρίωνος ἐπικλησιν καλέουσι.

CANTO IV. 28.

But both from back and belly ſtill did ſpare,
To fill his bags, and riches to compare.

to compare riches, comparare divitias.

So III. VIII. 40.

For every ſhape on him he could endue.

endue, induere.

III. VIII. 51.

till morrow next again
Both light of heaven, and ſtrength of men relate.

to relate, referre.

III. XI. 14.

And ever in your noble heart prepenſe,
That all the ſorrow in the world is leſs
Than virtue's might.

prepenſe, perpende tecum, or *prius perpende.*

III. XI. 25.

So to her yold the flames, and did their force revolt.

to revolt, revolvere, retro referre, to draw back.

IV.

IV. I. 27.

And as her tongue, ſo was her heart diſcided.

diſcided from *diſcindo.*

IV. V. 33.

There where the moulder'd earth had cav'd the bank.

to cave, cavare.

IV. VI. 43. *to revert, reverti.*

I. VI. 6.

And Phœbus flying ſo moſt ſhameful ſight,
His bluſhing face in foggy cloud implies.

implies, implicat, involvit. See I. XI. 23.

IV. VII. 40.

—— His fair locks ——
He let to grow, and grieſly to concrew.

to concrew, concreſcere.

III. XI. 46.

And round about, a border was entrail'd
Of broken bows and arrows ſhiver'd ſhort;
And a long bloody river through them rail'd,
So lively and ſo like, that living ſenſe it fail'd.

to fail the ſenſe, fallere; to deceive the ſenſe, and to ſeem real.

VI. VIII. 14.

At laſt the caitive, after long diſcourſe,
When all his ſtrokes he ſaw avoided quite, &c.

VI.

diſcourſe, diſcurſus: after long diſcourſe, after ſhifting ground, and traverſing to and fro.

V. XI. 50.

Ay me! that ever guile in women was invented!
invented, found, from *invento,* &c. &c.

Spenſer abounds with ſuch Latiniſms, which makes me think that in II. IX. 48. (where he ſays of Neſtor,

Nor that ſage Pylian fire, which did ſurvive
Three ages ſuch as mortal men contrive, —)

contrive may be from *conterere: conterere ætatem.*

☞ This expoſition is adopted by Warburton, in his notes on Shakeſpear, Vol. II. p. 47.

Edwards, in his Canons of Criticiſm, p. 90, rejects this interpretation of *contrive,* and ſays "I do not at preſent recollect any Engliſh verbs formed from the preterperfect tenſe of the Latin, except ſuch as come to us through French words ſo formed."

As the interpretation is mine, it concerns me to defend it: and I obſerve that, though this verb were irregularly formed, it would be a ſlight objection; becauſe Spenſer is an inaccurate writer, and a great innovator. But we have examples of

ſuch words in our language, as to *promiſe*, to *premiſe*, to *demiſe*, &c. &c.

STANZ. XXX.

And next to him malicious Envy rode
Upon a ravenous wolf, and ſtill did chaw
Between his cankred teeth a venemous tode,
That all the poiſon ran about his jaw;
But inwardly he chawed his own maw
At neighbours wealth, that made him ever ſad;
For death it was when any good he ſaw,
And wept that cauſe of weeping none he had:
But when he heard of harm he wexed wondrous glad.

See another, and a longer, deſcription of Envy, V. XII. 29, &c.

This is from Ovid, Met. II. 607.

Videt intus edentem
Vipereas carnes, vitiorum alimenta ſuorum,
Invidiam: viſaque oculos avertit. At illa
Surgit humo pigra: paſſuque incedit inerti.—
Utque deam vidit formaque armiſque decoram,
Ingemuit: vultumque ima ad ſuſpiria duxit.—
Riſus abeſt; niſi quem viſi movere dolores.
Nec fruitur ſomno, vigilacibus excita curis:
Sed videt ingratos, intabeſcitque videndo,
Succeſſus hominum: carpitque et carpitur una.—
Pœnaque tenet lacrimas; quia nil lacrimabile cernit.

CANTO V. 2.

At laſt the golden Oriental gate
Of greateſt heaven 'gan to open fair,
And Phœbus freſh as bridegroom to his mate,
Came dancing forth, ſhaking his dewy hair.

Pſalm xix. 5. *In them hath he ſet a tabernacle for the ſun; which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his courſe.*

STANZ. XIII.

Therewith his heavy hand he high 'gan rear,
Him to have ſlain; when lo, a darkſome cloud
Upon him fell: he no where doth appear,
But vaniſh'd is. The Elf him calls aloud
But anſwer none receives: the darkneſs him does ſhroud.
Not all ſo ſatisfy'd with greedy eye
He ſought all round about, his thirſty blade
To bathe in blood of faithleſs enemy,
Who all the while lay hid in ſecret ſhade.

Copied from Homer, Il. Γ. 379.

Αὐλὰρ ὁ αὖψ ἐπόρουσε καλαχλάμενος μενεαίνων
Ἔγχει χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη
Ῥεῖα μάλ', ὡς θεός· ἐκάλυψε δ' ἀρ' ΗΕΡΙ ΠΟΛΛΗΙ.—

Ἀτρεΐδης

Ἀτρείδης δ' ἂν ὅμιλον ἐφοίτα θηρὶ ἐοικὼς,
Εἴ πῃ ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.

Ille vero iterum irruit interficere cupiens
Haſta ærea. Illum vero eripuit Venus
Facile valde, utpote dea: cooperuit autem caligine multa.
Atrides vero per turbam vagabatur feræ ſimilis,
Sicubi conſpicaretur Alexandrum divina forma præditum.

STANZ. XXII.

Dueſſa ſays to Night:
O thou moſt ancient grandmother of all,
More old than Jove, whom thou at firſt didſt breed.

Here Night is made to be the mother of the Gods. In his Hymn to Love, and in Colin Clout's Come Home Again, Love is deſcribed as the maker of the world; for both which Spenſer had the authority of ancient Coſmogoniſts. See Cudworth, Intell. Syſt. p. 120, 248, 488. In Homer, Jupiter pays great reſpect to Night. "Jupiter would have deſtroyed me," ſays Somnus,

Εἰ μὴ Νὺξ δμήτειρα θεῶν ἐσάωσε καὶ ἀνδρῶν,
Τὴν ἰκόμην φεύγων· ὁ δ' ἐπαύσατο χωόμενός περ·
Ἄζετο γὰρ μὴ Νυκτὶ θοῇ ἀποθύμια ἔρδοι.

Niſi Nox domitrix deorum ſervaſſet et hominum,
Quam adivi fugiens: ille autem cohibuit ſe iratus licet:
Verebatur enim ne Nocti celeri ingrata animo faceret.

Il. Ξ. 259.

STANZ. XXIII.

If old Aveugle's ſons ſo evil hear?

Tam male audiunt. κακῶς ἀκούσι.

Milton, III. 7.

Or hearſt thou rather, pure, ethereal ſtream.

By the way, it may not be amiſs to obſerve, that this paſſage in Milton ſeems partly copied from the Wiſdom of Solomon.

Hail, holy light, offspring of heaven firſt born,
Or of th' Eternal coëternal beam
May I expreſs thee, unblam'd? ſince God is light,
And never but in unapproached light
Dwelt from eternity, dwelt then in thee,
Bright effluence of bright eſſence increate.
Or hearſt thou rather, pure, ethereal ſtream,
Whoſe fountain who ſhall tell?

[Wiſdom] *is the breath of the power of God, and a pure influence* [or *ſtream*] *flowing from the glory of the Almighty.* — *She is the brightneſs of the everlaſting light.* VII. 25.

STANZ. XXX.

Speaking of Night:

And all the while ſhe ſtood upon the ground,
The wakeful dogs did never ceaſe to bay,
As giving warning of th' unwonted ſound,
With which her iron wheels did them affray,
And her dark grieſly look them much diſmay.
The meſſenger of death, the ghaſtly owl,
With dreary ſhrieks did her alſo bewray;
And hungry wolves continually did howl
At her abhorred face, ſo filthy and ſo foul.

There is an impropriety of expreſſion in the fifth line. He ſhould have ſaid: *her dark grieſly look did alſo much diſmay them.*

He has here applied to Night, what the ancient Poets ſay of Hecate. Theocritus, II. 12.

Τᾷ χθονίᾳ θ' Ἑκάτᾳ, τὰν καὶ σκύλακες τρομέουσι
Ἐρχομέναν νεκύων ἀνάτ' ἀμία καὶ μέλαν αἷμα.

Ad Hecaten ſubterraneam, quam etiam catuli timent, cum incedit per mortuorum ſepulcra, et atrum ſanguinem.

Idem. 35.

Θεσσαλαὶ ταὶ κύνες ἄμμιν ἀνὰ πτόλιν ὠρύονται.
Θεσσαλὸς ἐν τριόδοισι.

Theſtyli, canes nobis per urbem latrant.
Dea adeſt in triviis.

Apollonius III.

——— ἀμφὶ ταὶ τήνγε
Ὀξείῃ ὑλακῇ χθόνιοι κύνες ἐφθεγγοῦλο.

Concerning Hecate's dogs, ſee Virgil, Æn. VI. 257. Tibullus I. 11. 52. Horace Serm. I. VIII. Seneca Oedip. 569. Med. 840. Thyeſt. 675. Statius Theb. IV. 428. Lucan VI. 733.

Tzetzes, on Lycophron, verſe 77. ſpeaking of Rhea and Hecate, ſays that they ſacrificed dogs to them; for the barking of a dog makes ſpectres diſappear, as does alſo the ſound of braſs. Θύουσι δὲ. αὐλαῖς κυνάς, ὡς φησι Σώφρων ἐν Μίμοις· ὁ γαρ κύων ἐάυξας λύει τὰ φάσματα, ὡς καὶ χαλκὸς κροῦηθείς. Porphyrius, Περὶ ἀποχῆς ἐμψύχων, ſays, Η' δ' Ἑκάτη ταυρος, κύων, λέαινα ἀκούσα, μᾶλλον ὑπακούει.

STANZ. XXXI.

Speaking of Avernus:

By that ſame hole, an entrance, dark and baſe,
With ſmoke and ſulphur hiding all the place,
Deſcends to hell.

Virgil. Æn. VI. 237.

Spelunca alta fuit, vaſtoque inmanis hiatu,
Scrupea, tuta lacu nigro nemorumque tenebris;
Quam ſuper haud ullæ poterant, &c.

IBID

IBID.

There creature never paſt,
That back returned without heavenly grace.

Virgil. Æn. VI. 128.

Sed revocare gradum, ſuperaſque evadere ad auras,
Hoc opus, hic labor eſt. Pauci quos æquus amavit
Jupiter, aut ardens evexit ad æthera virtus,
Dis geniti potuere.

STANZ. XXXIV.

Before the threſhold, dreadful Cerberus
His three deformed heads did lay along,
Curled with thouſand adders venemous.
And lilled forth his bloody flaming tongue:
At them he 'gan to rear his briſtles ſtrong,
And felly gnarre, until Day's enemy
Did him appeaſe; then down his taile he hong,
And ſuffer'd them to paſſen quietly:
For ſhe in hell and heaven had power equally.

From Virgil, Æn. VI. 417.

Cerberus hæc ingens latratu regna trifauci
Perſonat adverſo recubans inmanis in antro,
Cui vates, horrere videns jam colla colubris,
Melle ſoporatam et medicatis frugibus offam
Objicit. Ille fame rabida tria guttura pandens

Corripit objectam, atque inmania terga reſolvit
Fuſus humi, totoque ingens extenditur antro.

The laſt line is alſo taken from Virgil, Æn. VI. 247.

Hecaten cœloque ereboque potentem.

According to Heſiod, Cerberus was very civil to all who came in, but would not let them go out again. Θεογ. 770.

STANZ. XXXVII.

Hippolytus a jolly huntſman was,
That wont in chariot chace the foaming boar,

They did not uſe to go a hunting in chariots.

STANZ. XXXVIII.

Speaking of the death of Hippolytus:

From ſurging gulf two monſters ſtreight were brought,
With dread whereof his chafing ſteeds aghaſt
Both chariot ſwift and huntſman overcaſt, &c.

The ancient authors who relate this ſtory, ſay that it was *one* monſter, not *two*, that Neptune ſent againſt Hippolytus. So ſay Euripides, Ovid, Seneca Trag. Hyginus, Servius, Plutarch De Fortuna Rom. pag. 314. and others. It is not unlikely that our Poet had Virgil in view, Æn. VII. 780,

Juvenem monſtris pavidi effudere marinis.

If Spenſer took his two monſters from this paſſage, he had not ſufficient authority for it. *Monſtra* in Virgil may mean, firſt, a noiſe like thunder, and then a very high ſea, which landed a monſter; all which *monſtra* frightened the horſes of Hippolytus. Or Virgil might uſe *monſtris* for *monſtro*, as he has elſewhere. Natalis Comes, and Lloyd in his Dictionary, ſay, that the horſes of Hippolytus were frightened, not by *one* monſter, but by the *Phocæ*. They produce no authorities for it; and I ſuſpect that they had none to produce.

STANZ. XXXIX.

Spenſer goes on:

His cruel ſtep-dame ſeeing what was done,
Her wicked days with wretched knife did end;
In death avowing th' innocence of her ſon.
Which hearing, his raſh ſire began to rend
His hair, and haſty tongue that did offend:
Who gathering up the relicks of his ſmart.
By Dian's means, who was Hippolyt's friend,
Them brought to Æſculape, that by his art
Did heal them all again, and joyned every part.
Such wondrous ſcience in man's wit to reign.
When Jove aviz'd, that could the dead revive,
And Fates expired could renew again;
Of endleſs life he might him not deprive,

But

But unto hell did thruſt him down alive,
With flaſhing thunderbold ywounded ſore:
Where long remaining, he did always ſtrive
Himſelf with ſalves to health for to reſtore,
And ſlake the heavenly fire, that raged evermore.

From Virgil, Æn. VII. 765.

Namq; ferunt fama Hippolytum, poſtquam arte novercæ
Occiderit, patriaſque explerit ſanguine pœnas,
Turbatis diſtractus equis, ad ſidera rurſus
Ætherea et ſuperas cœli veniſſe ſub auras,
Pæoniis revocatum herbis, et amore Dianæ.
Tum pater omnipotens, aliquem indignatus ab umbris
Mortalem infernis ad lumina ſurgere vitæ,
Ipſe repertorem medicinæ talis et artis
Fulmine Phœbigenam Stygias detruſit ad undas.

What Spenſer ſays of Æſculapius endeavouring to heal his wounds, is his own, I believe, and is finely imagined. He ſays Phædra killed herſelf with wretched knife. In Seneca's Hippolytus, Phædra ſtabs herſelf with a ſword. The more common opinion is that ſhe hanged herſelf. Obſerve this expreſſion,

began to rend
His hair, and haſty tongue.

Did he rend his tongue? No; but the paſſage muſt be ſupplied thus, or in ſome ſuch manner—*began to rend his hair, and (to blame, to curſe) his tongue, &c.*

If

If any one cenſure this expreſſion of Spenſer's, he muſt condemn all the ancients, in whoſe writings this ſort of ellipſis is frequent. See Davies on Cicero De Nat. Deor. I. 17. on the Epitome of Lactantius, p. 199. and the Commentators on St. Paul to Timothy, I. iv. 3.

STANZ. XLVII.

There was that great proud king of Babylon, &c.

See Daniel iii.

IBID.

And proud Antiochus, the which advaunc'd
His curſed hand 'gainſt God, and on his altars daunc'd.

From Maccabees i. 1.

STANZ. XLVIII.

And them long time before great Nimrod was,
Who firſt the world with ſword and fire warraid;
And after him, old Ninus far did paſs
In princely pomp, of all the world obey'd.
There alſo was that mighty Monarch laid
Low under all, ———

We are to underſtand by this, that Nimrod and Ninus were there, as well as Crœſus, Antiochus, &c. But it is careleſsly expreſs'd.

STANZ.

STANZ. XLVI. TO STANZ. LII.

" In the dungeon, among the captives of Pride, " the Poet has repreſented Nebuchadnezzar, " Crœſus, Antiochus, Alexander, and ſeveral " other eminent perſons, in circumſtances of the " utmoſt ignominy. The moral is truly noble." Mr. HUGHES, in his Remarks. I agree with this Gentleman; but I think Spenſer was very injudicious in placing Scipio amongſt them, Stanz. 49. which ever of the Scipios he meant. I take it for granted that he meant Scipio Africanus.

STANZ. L.

Fair Sthenobœa, that her ſelf did choke
With wilful cord.

Quære. Whether any ancient writer ſays that Sthenobœa hanged herſelf. Hyginus ſays ſhe killed her ſelf, without mentioning how. We learn from Ariſtophanes that ſhe poiſoned herſelf, Ran. 1082.

Ὅτι γυναίας κ᾽ γυναίων ἀνδρῶν ἀλόχους ἀνέπεισας
Κώνεια πιεῖν ——

ſays Æſchylus there to Euripides, reproaching him for introducing Sthenobœa upon the ſtage. Scholiaſt. μὴ φέρουσα τὴν Αἰσχύνην ἡ Σθενέβοια, κωνείῳ ἐχρήσατο, diſpatch'd

diſpatch'd herſelf with hemlock. It is hardly worth obſerving, that Ariſtophanes and the Scholiaſt call her Σθενέβοια.

CANTO VI. I.

As when a ſhip, that flies fair under ſail,
A hidden rock eſcaped hath unwares,
That lay in wait her wrack for to bewail;
The mariner yet half amazed ſtares
At peril paſt, and yet in doubt ne dares
To joy at his fool-hardy overſight.

So Fol. Edit. 1679. Either Spenſer by *and yet in doubt*, means *and yet is in doubt*, and according to his cuſtom drops the verb; or he is to be thus underſtood, *The mariner yet half amazed, and yet in doubt, ſtares*, &c. Take it as you will, there ſhould be a Comma or Semicolon after *doubt*. *To bewail her wrack* ſeems unintelligible.

STANZ. X.

As when a greedy wolf through hunger fell
A ſilly lamb far from the flock does take,
Of whom he means his bloody feaſt to make,
A lion ſpies faſt running towards him,
The innocent prey in haſte he does forſake,
Which quit from death, yet quakes in every lim
With change of fear, to ſee the lion look ſo grim.

Here

Here again is a faulty expreſſion: *As when a wolf—takes a lamb—ſpies a lion—he does forſake his prey.* But the ſimile is pretty, and partly taken from Homer, Il. Λ. 479.

Ὠμοφάγοι μιν [ἔλαφον] θῶες ἐν ὄρεσι δαρδάπτουσιν,
Ἐν νέμεϊ σκιερῷ· ἐπί τε λῖν ἤγαγε δαίμων
Σίνηι· θῶες μὲν τε διέτρεσαν, αὐτάρ ὁ δάπτει.

Cruda-vorantes eum [cervum] *thoës in montibus dilaniando vorant,*
In nemore umbroſo: leonem autem adducit fortuna
Exitialem: tum thoës quidem diffugiunt, ſed ille veſcitur.

STANZ. XIV.

So towards old Silvanus they her bring:
Who with the noiſe awaked cometh out,
To weet the cauſe, his weak ſteps governing
And aged limbs on cypreſs ſtadle ſtout.—
By view of her he 'ginneth to revive
His ancient love, and dearest Cypariſſe,—
And how he ſlew with glancing dart amiſs
A gentle hind, the which the lovely boy
Did love as life, above all worldly bliſs;
For grief whereof the lad n'ould after joy,
But pin'd away in anguiſh and ſelf-will'd annoy.

Ovid. Met. X. 130.

Hunc [cervum] *puer imprudens jaculo Cypariſſus acuto*
Fixit: et ut ſævo morientem vulnere vidit,

Velle

Velle mori ſtatuit. Quæ non ſolatia Phœbus
Dixit? et ut leviter, pro materiaque doleret,
Admonuit. Gemit ille tamen: munuſque ſupremum
Hoc petit a ſuperis, ut tempore lugeat omni.

Virgil. Georg. I. 20.

Et teneram ab radice ferens, Silvane, cupreſſum.

Where ſee Servius.

STANZ. XXIV.

For all he taught the tender imp, was but
To baniſh cowardize and baſtard fear;
His trembling hand he would him force to put
Upon the lion and the rugged bear,
And from the ſhe bear's teats her whelps to tear:
And eke wild roaring bulls he would him make
To tame, and ride their backs not made to bear;
And the roebucks in flight to overtake,
That every beaſt for fear of him did fly and quake.

His loving mother came upon a day
Unto the woods, to ſee her little ſon;
And chanc'd unwares to meet him in the way,
After his ſports and cruel paſtime done;
When after him a lioneſs did run,
That roaring all with rage, did loud requere
Her children dear, whom he away had wone:
The lions whelps ſhe ſaw how he did bear,
And lull in rugged arms, withouten childiſh fear.

Copied

Copied from what Statius ſays of Achilles, Achill. I. 159. where Thetis went to ſee her ſon:

Ille aderat multo ſudore et pulvere major.—
fœtam Pholoes ſub rupem leænam
Perculerat ferro, vacuiſque reliquerat antris
Ipſam, ſed catulos apportat, et incitat ungues.

II. 388. Achilles gives an account how Chiron had educated him.

Mox ire per avia ſecum
Luſtra gradu majore trahens, viſiſque docebat
Arridere feris.——
Nunquam ille imbelles Oſſæa per avia lynces
Sectari, aut timidos paſſus me cuſpide damas
Sternere, ſed triſtes turbare cubilibus urſas,
Fulmineoſque ſues, et ſicubi maxima tigris,
Aut ſeducta jugis fœtæ ſpelunca leænæ.

CANTO VII. 16.

His deſcription of Dueſſa magnificently arrayed, clothed in purple, having a cup in her hand, ſitting on a dragon who had ſeven heads, and who threw down the ſtars with his tail, is taken from the Apocalypſe, xii. 17.

STANZ.

STANZ. XVII.

Such one it was, as that renowned ſnake,
Which great Alcides in Stremona ſlew,
Long foſtred in the filth of Lerna lake.

Stremona is no where to be found, I think.

STANZ. XXIX.

His *glitter and* armour *ſhin'd* far away.

So Hughes' Edit. In Fol. Edit. 1769, 'tis *ſhined* for *ſhin'd*. I think it ſhould be,

His *glitterand* armour ſhined far away.

Glitterand is often uſed by Spenſer.

STANZ. XXXI.

His haughty helmet, horrid all with gold,
Both glorious brightneſs and great terror bred;
For all the creſt a dragon did enfold,
With greedy paws, and over all did ſpread
His golden wings: his dreadful hideous head
Cloſe couched on the beaver, ſeem'd to throw
From flaming mouth bright ſparkles fiery red,
That ſudden horror to faint hearts did ſhow;
And ſcaly tail was ſtretch'd adown his back full low.

Virgil, Æn. VII. 785.

Cui triplici crinita juba galea alta Chimæram
Suſtinet, Ætnæos efflantem faucibus ignis.
Tam magis illa fremens, et triſtibus effera flammis,
Quam magis effuſo crudeſcunt ſanguine pugnæ.

STANZ. XXXIV.

The ſame, [*ſhield*] to wight he never wont diſcloſe,
But when as monſters huge he would diſmay,
Or daunt unequal armies of his foes,
Or when the flying heavens he would affray;
For ſo exceeding ſhone his gliſtring ray,
That Phœbus' golden face it did attaint,
As when a cloud his beams doth overlay;
And ſilver Cynthia wexed pale and faint,
As when her face is ſtain'd with magic arts conſtraint.

In his deſcription of this ſhield he ſeems to have had in view the Ægis of Jupiter and Minerva.

Homer, Il. P. 593.

Καὶ τότ' ἄρα Κρονίδης ἕλετ' αἰγίδα θυσσανόεσσαν,
Μαρμαρέην, Ἴδην δὲ κάλὰ νεφέεσσι κάλυψεν·
Ἀστραπὰς δὲ μάλὰ μεγάλ' ἔκλυπε· τὴν δ' ἐτίναξε·
Νίκην δὲ Τρώεσσι δίδω, ἐφόβησε δ' Ἀχαιούς.

Tum vero Saturnius ſumpſit ægidem fimbriatam,
Splendentem, Idam vero nubibus cooperuit:

Fulguribus

Fulguribus autem emiſſis, admodum grande intonuit: hanc vero concuſſit:
Victoriam autem Trojanis dedit, inque fugam vertit Achivos.

Val. Flaccus, VI. 396.

Ægida tum primum virgo ſpiramque Meduſæ
Tercentum ſævis ſqualentem ſuſtulit hydris,
Quam ſoli vidiſtis equi: Pavor occupat ingens
Excuſſis in terga viris.

What he ſays of frightning the heavens, &c. is in the ſtyle of Statius, Theb. VII. 45.

Læditur adverſum Phœbi jubar, ipſaque ſedem
Lux timet, et dirus contriſtat ſidera fulgor.

Theb. VI. 665.

Qualis Biſtoniis clipeus Mavortis in arvis
Luce mala Pangæa ferit, ſolemque refulgens
Territat.

When he ſays that Prince Arthur was too brave to make uſe of his ſhield uncovered, unleſs upon extraordinary occaſions, he ſeems to have had Perſeus in view. Ovid. Met. V. 177.

Verum ubi virtutem turbæ ſuccumbere vidit,
Auxilium, Perſeus, quoniam ſic cogitis ipſi,
Dixit, ab hoſte petam: vultus avertite veſtros,
Si quis amicus adeſt: et Gorgonis extulit ora.

CANTO VIII. 9.

As when Almighty Jove, in wrathful mood,
To wreak the guilt of mortal ſins is bent,
Hurls forth his thundring dart with deadly *food*,
Enrold in flames, and ſmouldring dreriment;
Through riven clouds, and molten firmament,
The fierce threeforked engine making way,
Both lofty towers, and higheſt trees hath rent,
And all that might its angry paſſion ſtay,
And ſhooting in the earth caſts up a mount of clay.

Here again is an inaccuracy of expreſſion: *As when Jove is bent— hurls forth—the engine.—*

He might have ſaid,

To wreak the guilt of mortal ſins ybent.

But I don't ſuppoſe he writ ſo.

The ſame remark might be made on that ſimile, I. 1. 23.

As gentle ſhepherd in ſweet even-tide, &c.

And on this, IV. 1v. 47.

Like as in ſummer's day, &c.

And on forty other places, where the ſame want of connexion is to be found.

Food, perhaps, is for *feud*. B. II. 1. 3. and VI. 1. 26. we have *deadly feud*. The præterperfect tenſe

hath rent is very proper here, to ſhew how quick the lightning acts; though I will not affirm that Spenſer uſed it with that deſign.

STANZ. XI.

As great a noiſe, as when in Cymbrian plain
An herd of bulls, whom kindly rage doth ſting,
Do for the milky mother's want complain,
And fill the fields with troublous bellowing.

Bulls for *calves* is a *catachreſis*, as the rhetoricians call it. *Kindly rage* is φυσικὴ, *according to nature*. Spenſer often uſes the word ſo.

STANZ. XXII.

That down he tumbled; as an aged tree,
High growing on the top of rocky clift,
Whoſe heart-ſtrings with keen ſteel nigh hewen be;
The mighty trunk half rent, with ragged rift
Doth roll adown the rocks, and fall with fearful drift.

Or as a caſtle, reared high and round,
By ſubtle engines and malicious ſlight
Is undermined from the loweſt ground,
And her foundation forc'd and feebled quite;

At laſt down falls, and with her heaped hight
Her haſty ruin does more heavy make,
And yields itſelf unto the victor's might;
Such was this giant's fall, that ſeem'd to ſhake
The ſtedfaſt globe of earth, as it for fear did quake.

Yields it *ſelf* is a ſmall inaccuracy, inſtead of *her ſelf*. To the fall of the giant may be joined the deſcription of the dragon's fall. I. xi. 54.

So down he fell, that th' earth him underneath
Did groan, as feeble ſo great load to lift;
So down he fell, as an huge rocky cliſt,
Whoſe falſe foundation waves have waſh'd away,
With dreadful poiſe is from the main land rift,
And rolling down, great Neptune doth diſmay;
So down he fell, and like a heaped mountain lay.

Homer, Il. Π. 482.

Ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν, ἢ ἀχερωὶς,
Ἠὲ πίτυς βλωθρὴ, τ' ἄρεσι τέχλονες ἄνδρες
Ἐξέταμον τελέκεσσι νεήκεσι, νηΐον εἶναι.

Cecidit autem, ſicut quando aliqua quercus cadit, vel populus,
Vel pinus alta, quam in montibus fabri
Exciderunt ſecuribus recens-exacutis, navale lignum ut ſit.

The author of the Ασωὶς 421.

Ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν, ἢ ὅτε πίτυς
Ἠλίβατος, πληγεῖσα Διὸς ψολόεντι κεραυνῷ·
Ὣς ἔριπ' ——

Cecidit

Cecidit autem, veluti cum quercus aliqua, aut cum rupes
Excelſa, icta Jovis fumanti fulmine:
Sic cecidit.

Virgil, Æn. II. 612.

Ac veluti ſummis, &c.
Vulneribus donec paullatim evicta ſupremum
Congemuit, traxitque jugis avolſa ruinam.

Æn. XII. 684.

Ac veluti montis ſaxum, de vertice præceps
Cum ruit avolſam, vento, ſeu turbidus imber
Proluit, aut annis ſolvit ſublapſa vetuſtas,
Fertur in abruptum magno mons improbus actu,
Exſultatque ſolo; ſilvas, armenta, viroſque
Involvens ſecum.—See alſo Æn. IX. 708.

Val. Flaccus, VI. 383.

Tunc ruit, ut montis latus, aut ut machina muri,
Quæ ſcopulis, trabibuſque diu, confectaque flammis,
Procubuit tamen, atque ingentem propulit urbem.

Statius, Theb. VII. 744.

Sic ubi nubiferum montis latus, aut nova ventis
Solvit hiems, aut victa ſitu non pertulit ætas;
Deſilit horrendus campo timor, arma viroſque
Limite non uno, longævaque robora ſecum
Præcipitans, tandemque exhauſtus turbine feſſo,
Aut vallem cavat, aut medios intercipit amnes.

IX. 532.

Procumbit, Getico qualis procumbit in Hæmo
Seu Boreæ furiis, putri ſeu robore quercus
Cœlo mixta comas, ingentemque aëra laxat.
Illam nutantem nemus, et mons ipſe tremiſcit,
Qua tellure cadat, quas obruat ordine ſilvas.

554.

Ruit haud alio quam celſa fragore
Turris, ubi innumeros penitus quaſſata per ictus
Labitur, effractamque aperit victoribus urbem.

Seneca, Here. Fur. 1046.

Flexo genu jam totus ad terram ruit:
Ut cæſa ſilvis ornus, aut portus mari
Datura moles.

STANZ. XXVII.

What hath poor virgin, for ſuch peril paſt,
Wherewith you to reward? Accept therefore
My ſimple ſelf, and ſervice evermore:
And He that high does ſit, and all things ſee
With equal eyes, their merits to reſtore,
Behold what ye this day have done for me,
And what I cannot 'quite, requite with uſury.

So Virgil, Æn. I. 604.

Grates perſolvere dignas
Non opis eſt noſtræ ——

Dii tibi, ſi qua pios reſpectant numina, ſi quid
Uſquam juſtitiæ eſt, et mens ſibi conſcia recti
Præmia digna ferant.

But it is not to be ſuppoſed he took it from Virgil, the thought being very common and obvious.

STANZ. XXX.

At laſt with creeping crooked pace forth came
An old old man, with beard as white as ſnow.

An old old man. The Greeks would ſay, much in the ſame manner, γέρων παλαιὸς· Ariſtophanes Acharn. 677. παλαιὸς πρεσβύτης, Juſtin Martyr, Dial. γρηῢς παλαιὴ, Homer.

STANZ. XXXVI.

And there beſide of marble ſtone was built
An altar, carv'd with cunning imagery,
On which true Chriſtians blood was often ſpilt,
And holy martyrs often doen to die,
With cruel malice and ſtrong tyranny:
Whoſe bleſſed ſprites from underneath the ſtone
To God for vengeance cry continually,—

From the Apocalypſe, vi. 9. *I ſaw under the altar the ſouls of them that were ſlain for the word of God, and for the teſtimony which they held. And they cried with*

with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on the earth?

STANZ. XLIV.

Fair lady, then ſaid that victorious knight,
The things that grievous were to do, or bear,
Them to renew, I wote, breeds no delight;
Beſt muſic breeds *delight* in loathing ear:
But th' only good that grows of paſſed fear,
Is to be wiſe, and ware of like again.
This day's enſample hath this leſſon dear
Deep written in my heart with iron pen,
That bliſs may not abide in ſtate of mortal men.

I cannot think that Spenſer ever intended to write thus. His argument requires directly the contrary:

Even the beſt muſic breeds no delight in a loathing ear, much leſs can it be agreeable to dwell upon this melancholy ſubject. Poſſibly he intended,

Beſt muſic breeds diſlike *in loathing ear,*

and *delight* is either a ſlip of his pen, or a fault of the printer, occaſioned it may be by the word *delight* being in the line before.

Iron

Iron pen is taken from Job xix. 23, 24. *Oh that my words were now written!—that they were graven with an iron pen!*

CANTO IX. 26.

Then ſhall I you recount a rueful caſe
(Said he) the which with this unlucky eye
I late beheld; and had not greater grace
Me reft from it, had been partaker *of* the place.

Perhaps it might be better:

had been partaker on *the place.*

i.e. "I ſhould have killed myſelf in the ſame place where I ſaw another kill himſelf." See what follows.

STANZ. XXXIX.

Moſt envious man, that grieves at neighbour's good,
And fond, that joyeſt in the woe thou haſt,—

grieves for *grieveſt.* This inaccuracy is very frequent in Spenſer. So *doth* for *do*, *did* for *didſt*, *drive* for *did drive*, *hath light* for *hath lighted*; *according their decree*, for *according to their decree*; *confound* for *confounded*, &c.

STANZ. XLI.

The term of life is limited,
Ne may a man prolong nor ſhorten it:
The ſoldier may not move from watchful ſted,
Nor leave his ſtand, until his captain bed.

Sted

Sted is *plaëe, ſtation.* Plato, Phæd. Ὡς ἐν τινι φρουρᾷ ἐσμεν οἱ ἄνθρωποι, καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταυτης λύειν οὐδ' ἀποδιδράσκειν.

Cicero De Senect. 20. *Vetat Pythagoras injuſſu imperatoris, id eſt, dei, de præſidio et ſtatione vitæ decedere.* Somn. Scip. 3. *Niſi Deus is, cujus hoc templum eſt omne, quod conſpicis, iſtis te corporis cuſtodiis liberaverit, huc tibi aditus patere non poteſt.—Quare et tibi, et piis omnibus retinendus eſt animus in cuſtodia corporis: nec injuſſu ejus, a quo ille eſt vobis datus, ex hominum vita migrandum eſt, ne munus humanum aſſignatum a Deo defugiſſe videamini.*

STANZ. XLVIII.

And to his freſh remembrance did reverſe
The ugly view of his deformed crimes.

In the imperfect Gloſſary to Spenſer we find: *reverſe* (Lat. *revertere*) *to return.* But here, to *reverſe* ſignifies not *to return,* but *to cauſe to return.*

CANTO X. 53.

That blood-red billows like a walled front—

blood-red billows. So he calls the waves of the Red ſea.

Seneca

Seneca, Thyeſt. 372.

Qui rubri vada litoris,
Et gemmis mare lucidum
Late ſanguineum tenent.

STANZ. LIX.

"I ſee," ſays the Red-croſs knight to his guide, "that the New Hieruſalem infinitely ſurpaſſes Cleopolis, which I uſed to think was the fineſt of all cities."

Moſt true, then ſaid the holy aged man;
Yet is Cleopolis, for earthly *fame*,
The faireſt piece that eye beholden can:
And well beſeems all knights of noble name,
That covet in th' immortal book of fame
To be eternized, that ſame to haunt.

I would read: —— *for earthly* frame.

CANTO XI. 4.

Speaking of a dragon:

But all ſo ſoon as he from far deſcry'd
Thoſe gliſtring arms, that heaven with light did fill,
He rous'd himſelf full blith, and haſtned them until.

Statius,

Statius, Theb. V. 556.

tum ſquamea demum
Torvus ad armorum radios, fremïtumque virorum
Colla movet.

STANZ. XIII.

in either jaw
Three ranks of iron teeth enranged were.

Ovid. Met. III. 34. *triplici ſtant ordine dentes.*

STANZ. XLVI.

There grew a goodly tree him fair beſide,—
Great God it planted in that bleſſed ſted
With his almighty hand, and did it call
The Tree of Life, the crime of our firſt father's fall.

Why does he call the Tree of Life, *The crime of our firſt father's fall?* *

CANTO

* The queſtion ſo propoſed, while it incites attention, deſerves an attempt at leaſt to reſolve it; and *ſummiſſâ voce agerem, tantum ut Judex audiat.* The line might be broken thus:

The Tree of Life, — the crime *of our firſt father's fall.*

They are not the words of the *Almighty*, but a reflection of the Poet; who, by metonymy, calls the Tree in queſtion, "The CRIME,"—*quaſi cauſa criminationis*; i. e. the incentive, or moving cauſe of Adam's offence. Stephens, in his Theſaurus, Ling. Lat. ſays "Crimen etiam dicitur, *Ipſa criminatio*, ſive *criminum Accuſatio*:" and cites Cicero in Philipp. "Hæreditatem mihi negâſti obveniſſe. Utinam hoc tuum *crimen* eſſet."

St. Paul

CANTO XII. 42.

Spenſer thus concludes this Book:

Now ſtrike your ſails, &c.

And in the firſt Stanza of this Canto:

Behold, I ſee the haven nigh at hand.

This metaphor is often uſed by ancient poets.

Statius, Theb. XII. 809.

Et mea jam longo meruit ratis æquore portum.

Silv. IV. IV. 89.

Thebais optato collegit carbaſa portu.

St. Paul to the Romans, C. VII. 7, 12, ſeems fully to meet the queſtion. Τι ουν ερουμεν; Ο νομος αμαρτια; Μη γενοιτο· αλλα την αμαρτιαν ουκ εγνων ει μη δια νομου. την τε γαρ επιθυμιαν ουκ ηδειν ει μη ο Νομος ελεγεν Ουκ επιθυμησεις. — Ωστε ο μεν νομος αγιος· και η εντολη αγια, και δικαια, και αγαθη.

See alſo v. 13.

Αιτια, *crimen*, is alſo *incitement*, condition, *accuſation*.

Virg. Æn. II. 97.

Hinc mihi prima mali labes: *hinc* ——
Criminibus terrere novis.

Milton, Par. Loſt, I.

—— and the Fruit
Of that *forbidden* tree, whoſe *mortal taſte*
Brought death into the world, and all our woe, &c.

Virgil.

Virgil. Georg. IV. 116.

Atque equidem, extremo ni jam ſub fine laborum
Vela traham, et terris feſtinem advertere proram; —

Where ſee Servius.

Juvenal, I. 149. —— *Utere velis:*
Totos pande ſinus.

Sidonius, Carm. XXIV. 99.

Sed jam ſufficit, ecce linque portum,
Ne te pondere plus premam ſaburræ,
His in verſibus ancoram levato.

Epiſt. XVI.

Jam per alternum pelagus loquendi
Egit audacem mea cymba curſum;
Nec bipertito timuit fluento
Flectere clavum.
Solvit antennas, &c.

Carm. II. 537.

At mea jam nimii propellunt carbaſa flatus.

Ovid, Art. Amat. I. 779.

Hic teneat noſtras ancora jacta rates.

So Art. Amat. III. 784. Remed. 811.

Nemeſian, Cyneget. 58.

talique placet dare lintea curæ,
Dum non magna ratis, vicinis ſueta moveri
Litoribus, tutoſque ſinus percurrere remis

Nunc

Nunc primum dat vela Notis, portuſque fideles
Linquit, et Hadriacas audet tentare procellas.

Proſe writers uſe the ſame metaphor.

BOOK II. CANTO I. 8.

Speaking of a Nymph purſued by Faunus:

At laſt, when failing breath began to faint,
And ſaw no means to ſcape, of ſhame afraid,
She ſat her down to weep for ſore conſtraint;
And to Diana calling loud for aid,
Her dear beſought, to let her die a maid.
The Goddeſs heard, ———

Somewhat like the ſtory of Arethuſa in Ovid, Met. V. 618.

Feſſa labore fugæ, Fer opem, deprendimur, inquam,
Armigeræ, Dictynna, tuæ: ———
Mota dea eſt.

STANZ. XXII.

As when a bear and tyger being met
In cruel fight on Lybick ocean wide,

The propriety of the phraſe *Lybick Ocean* will not be perceived by every reader. By it he means the

Syrtes, of which ſee the deſcription in Lucan, IX. 303.

Syrtes, vel primam mundo Natura figuram
Cum daret, in dubio pelagi terræque reliquit, &c.

STANZ. XXXIX.

At laſt, when luſt of meat and drink was ceas'd.

Homer, Il. I. 92.

Αὐλὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἵλο.

Sed poſtquam potus et cibi deſiderium exemerant.

Virgil, Æn. VIII. 184.

Poſtquam exempta fames, et amor compreſſus edendi.

STANZ. XLVI.

Night was far ſpent, ———
When of his piteous tale he end did make;
Whilſt with delight of what he wiſely ſpake,
Thoſe gueſts beguiled, did beguile their eyes
Of kindly ſleep, that did them overtake.

In Homer, Odyſſ. A. 333. when Ulyſſes had related his travels, the Poet adds:

Ὡς ἔφατ' · οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
Κηληθμῷ δ' ἔχοντο κατὰ μέγαρα σκιόεντα.

Sic

Sic ait: hi autem omnes quieti facti ſunt ſilentio; Voluptate autem tenebantur per domum obſcuram.—

CANTO III. II.

Who ſeeing one that ſhone in armour fair.

This is Braggadochio, who had juſt before ſtolen a horſe and a ſpear. The poet here dreſſes him in armour, though he leaves us at a loſs to gueſs how he came by it, and though afterwards he repreſents him as unarm'd. The ſame ſort of obſervation might be made on ſeveral places of this Poem.

STANZ. XVI.

Dotard (ſaid he) let be thy deep adviſe;
Seems that through many years thy wits thee fail,
And that weak eld hath left thee nothing wiſe.

Virgil, Æn. VII. 440.

Sed te victa ſitu verique effœta ſenectus
——Curis nequidquam exercet.

Claudian, Bell. Get. 521.

—mentis inops fraudataque ſenſibus ætas.

Ovid. Met. VI. 37.

Mentis inops, longaque venis confecta ſenecta,
Et nimium vixiſſe diu nocet.

STANZ. XXIII.

So paſſing piercant, and ſo wondrous bright,
As quite bereav'd the raſh beholder's ſight.

Inſtead of *bereaved him of ſight.*

So V. IV. 10.

Thinking to have her grief by death bereav'd.

V. V. 37.

Thro' which ſhe might his wretched life bereave.

STANZ. XXXI.

Such as Diana, by the ſandy ſhore
Of ſwift Eurotas, or on Cynthus green,
Where all the nymphs have her unwares forlore,
Wandreth alone with bow and arrows keen,
To ſeek her game: or as that famous queen
Of Amazons, whom Pyrrhus did deſtroy,
The day that firſt of Priam ſhe was ſeen,
Did ſhew her ſelf in great triumphant joy,
To ſuccour the weak ſtate of ſad afflicted Troy.

Virgil, Æn. I. 502.

Qualis in Eurotæ ripis, aut per juga Cynthi
Exercet Diana choros.

I know

I know not what authority our Poet had to call Eurotas *ſwift*, unleſs perhaps that of Statius, who calls him *torrens*, Theb. VIII. 432.

Hic et mente Lacon, crudi torrentis alumnus—

He tells us, that Penthefilea was ſlain by Pyrrhus: all the ancient writers ſay, by Achilles; except that trifler, called Dares Phrygius, whom Spenſer ſhould not have followed.

STANZ. XXXII.

When ſhe at laſt him ſpying thus beſpake;
Hail, groom! didſt thou not ſee a bleeding hind,
Whoſe right haunch earſt my ſtedfaſt arrow ſtrake?
If thou didſt, tell me, that I her may overtake.

Wherewith reviv'd this anſwer forth he threw;
O Goddeſs! (for ſuch I thee take to be)
For neither doth thy face terreſtrial ſhew,
Nor voice ſound mortal, &c.

From Virgil, Æn. I. 325.

Ac prior, Heus, inquit, juvenes, monſtrate, &c.
O,—quam te memorem? virgo? namque haud tibi vultus:
Mortalis, nec vox hominem ſonat. O, dea certe!

STANZ. XXXV.

But lo! my lord, my liege, whoſe warlike name
Is far renown'd through *many bold* empriſe.

One would think it ſhould be *many* a *bold empriſe*;

as I. i. 1. *marks of many a bloody field.* III. viii. 12: *many a coſtly ornament,* IV. i. 9. *many a lovely dame.* 29. *gather'd many a day.* IV. iii. 38, *many a gorgeous ornament.* IV. iv. 17. *in many a battle.* 26. *many a warlike ſwain.* IV. xi. 36. *many a band.* V. v. 21. *many a day.* VI. vii. 29. *many a wight.* VI. xii. 33. *many a forged lie.* Shepherd's Calend. *many a weed,* &c. &c. But II. iii. 15. we find,

And oft approv'd in *many hard* aſſay.

And VI. vi. 4.

And proved oft in *many perilous* fight.

STANZ. XLI.

Speaking of Honour, he ſays,

Before her gate high God did ſweat ordain,
And wakeful watches ever to abide:
But eaſy is the way, and paſſage plain
To Pleaſure's palace; it may ſoon be ſpy'd:
And day and night her doors to all ſtand open wide.

Heſrod, Ἐργ. 287.

Τὴν μεντοι κακότητα, καὶ ἱλαδόν ἐστιν ἑλέσθαι
Ῥηϊδιώς. ὀλίγη [λείη] μὲν ὁδὸς, μάλα δ' ἐγγύθι ναίει.
Τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν
Ἀθάνατοι, μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτὴν,
Καὶ τραχύς.

Malitiam

Malitiam quidem cumulatim etiam capere
Facile eſt: brevis quippe via eſt, et in proximo habitat.
Ante virtutem vera ſuderem Dii poſuerunt
Immortales. Longa vero atque ardua via eſt ad illam,
Primumque aſpera.

STANZ. XLII.

The fooliſh man ———
Thought in his baſtard arms her to embrace:

I uſed to think it ſhould be *daſtard*. But Spenſer ſeems to uſe *baſtard* for *mean, contemptible*. So I. VI. 24.

To baniſh cowardiſe and baſtard fear.

CANTO IV. 4.

The Poet thus deſcribes Occaſion:

And him behind, a wicked Hag did ſtalk,
In ragged robes, and filthy diſarray:
Her other leg was lame, that ſhe no'te walk,
But on a ſtaff her feeble ſteps did ſtay:
Her locks, that loathly were and hoary gray,
Grew all afore, and looſly hung unroll'd;
But all behind was bald, and worn away,
That none thereof could ever taken hold,
And eke her face ill-favour'd, full of wrinkles old.

Phædrus, V. 8. Occaſio depicta.

Curſu volucri pendens in novacula
Calvus, comoſa fronte, nudo corpore,

Quem ſi occuparis, teneas: elapſum ſemel
Non ipſe poſſit Jupiter reprehendere;
Occaſionem rerum ſignificat brevem.
Effectus impediret ne ſegnis mora,
Finxere antiqui talem effigiem Temporis.

In the Anthologia:

Εἰς ἄγαλμα τῦ Καιρῦ
Ποσειδίππυ.

Τίς; πόθεν ὁ πλάστης; Σικυώνιος. ὄνομα δὴ τίς;
Λύσιππος. σὺ δέ, τίς; Καιρὸς ὁ πανδαμάτωρ.
Τίπτε δ' ἐπ' ἄκρα βέβηκας; ἀεὶ τροχάω. τί δε ταρσὼ
Ποσσὶν ἔχεις διφυεῖς; ἵπταμ' ὑπηνέμιος.
Χειρὶ δὲ δεξιτερῇ τί φέρεις ξυρὸν; ἀνδράσι δεῖγμα,
Ὡς ἀκμῆς πάσης ὀξύτερος τελέθω.
Ἡ δὲ κόμη, τί κατ' ὄψιν; ὑπαντιάσαντι λαβέσθαι.
Νὴ Δία· τὰ ξοπισθὲν πρὸς τί φαλακρὰ πέλει;
Τὸν γὰρ ἅπαξ πλησοῖσι παραθρέξαντά με πάσσὶν,
Οὔτις ἔθ' ἱμείρων δράξεται ἐξόπιθεν.
Τοῖον ὁ τεχνίτης μὲ διέπλασεν εἵνεκεν ὑμέων,
Ξεῖνε, κ' ἐν προθύροις θῆκε διδασκαλίην.

Which Bergius thus tranſlates:

Quæ patria artifici? Sicyon. Quid nominis autem?
Lyſippus. Quæ tu? Occaſio cuncta domans.
Cur rotulæ inſiſtis? circumferor uſque. Quid alas
Affixti pedibus? me levis aura rotat.
Cur dextræ eſt inſerta novacula? Scilicet anceps
Ceſſantes acies hæc mea ferre nequit.

Quid

Quid crinita autem frons monſtrat? ut obvia prendar.
Cur calvum parte eſt poſteriore caput?
Quod ſemel oblatam qui me permittit abire,
Copia ei in reliquum non datur ulla mei.
Ingenioſa manus talem tibi me dedit, hoſpes,
Ut fias iſtis cautus ad indiciis.

Auſonius, Epigram. XII.

In ſimulacrum Occaſionis et Pœnitentiæ.

Cujus opus? Phidiæ, qui ſignum Pallados, ejus,
Quique Jovem fecit. Tertia palma ego ſum.
Sum dea, quæ rara, et paucis Occaſio *nota.*
Quid rotulæ inſiſtis? Stare loco nequeo.
Quid talaria habes? Volucris ſum. Mercurius quæ
Fortunare ſolet, tardo ego, quum volui.
Crine tegis faciem. Cognoſci nolo. Sed heus tu
Occipiti calvo es. Ne tenear fugiens.
Quæ tibi juncta comes? Dicat tibi. Dic rogo quæ ſis.
Sum dea, cui nomen nec Cicero ipſe dedit.
Sum dea quæ facti, non factique exigo pœnas;
Nempe ut pœniteat, ſic Metanœa *vocor.*
Tu modo dic, quid agat tecum? ſi quando volavi,
Hæc manet. Hanc retinent, quos ego præterii.
Tu quoque, dum rogitas, dum percontando moraris,
Elapſam dices me tibi de manibus.

See the Commentators on Phædrus and Auſonius.

STANZ. XIV. XV.

Guyon binds Furor:

And both his hands faſt bound behind his back,
And both his feet in fetters to an iron rack.

With hundred iron chains he did him bind,
And hundred knots that did him ſore conſtrain;
Yet his great iron teeth he ſtill did grind,
And grimly gnaſh, threatning revenge in vain, &c.

Virgil. Æn. I, 298,

Furor impius intus
Sæva ſedens ſuper arma, et centum vinctus aënis
Poſt tergum nodis, fremet horridus ore cruento.

STANZ. XVIII.

Our ſelves in league of vowed love we knit:
In which we long time, without jealous fears,
Our faulty thoughts continu'd, as was fit.

So Hughes's Edit. and Fol. Ed. 1679. It ſhould be:

Or *faulty thoughts* ——

STANZ.

STANZ. XLV.

Vile knight,
That knights and knighthood doſt with ſhame upbray,
And ſhew'ſt th' enſample of thy childiſh might,
With ſilly weak old woman thus to fight;
Great glory and gay ſpoil ſure haſt thou got.

Alluding to Virgil, Æn. IV. 93.

Egregiam vero laudem et ſpolia ampla refertis,
Tuque puerque tuus, magnum et memorabile nomen,
Una dolo Divum ſi fœmina victa duorum eſt.

CANTO V. 10.

Like as a lion, whoſe imperial powre
A proud rebellious unicorn defies,
T' avoid the raſh aſſault and wrathful ſtowre
Of his fierce foe, him to a tree applies,
And when him running in full courſe he ſpies,
He ſlips aſide; the whiles that furious beaſt
His precious horn, ſought of his enemies,
Strikes in the ſtock, ne thence can be releaſt,
But to the mighty victor yields a bounteous feaſt.

Shakeſpear, Timon of Athens. "Wert thou the unicorn, pride and wrath would confound thee, and make thine own ſelf the conqueſt of thy fury."

And

And in Julius Cæsar:

For he loves to hear
That unicorns may be betray'd with trees,
And bears with glasses, &c.

CANTO V. 12.

With that he cry'd, Mercy, do me not die,
Ne deem thy force by Fortune's doom unjust,
That hath (mauger her spight) thus low me laid in dust.

A Friend of mine thinks it might be:

Ne deem thy force, but *Fortune's doom unjust,*
That hath ———

Deem it not to be thy force, but the unjust doom of Fortune, that hath overthrown me. Do not ascribe it to thy strength, but to unjust Fortune.

Spenser here says: *Mauger her spight.* And again, III. v. 7.

But froward fortune, and too froward night
Such happiness did (maulger) to me spight.

Perhaps he uses *mauger* in these places, as an imprecation, *Curse on it!* These are proposed as uncertain conjectures. In III. iv. 15. and in other places he uses *mauger* in the common way, *mauger thee,* for *in spight of thee:* but again he uses it in a different way, IV. iv. 40.

STANZ. XV.

Vain others overthrows, *whoſe* ſelf doth overthrow.

What if we ſhould read?

Vain others overthrows who's *ſelf doth overthrow.*

In vain he overthrows others, who his (or *him*) *ſelf doth overthrow.* But perhaps it is as Spenſer wrote it.

STANZ. XXXI.

And on the other ſide a pleaſant grove
Was ſhot up high, full of the ſtately tree
That dedicated is t' Olympick Jove,
And to his ſon Alcides, when as he
Gain'd in Nemæa goodly victory.

It is not eaſy to know what Spenſer had in his mind here. At the *Olympick* games the victors were crown'd *oleaſtro, ferâ olivâ,* ſays Statius; at the Nemæan games, *apio.* I know of no victory which Hercules gained in Nemea, except his killing the lion there. Hercules was crowned *oleaſtro* at the Olympick games. His favourite tree however was the poplar; and probably this is the tree of which Spenſer ſpeaks.

Natalis Comes I. 9. *Scriptum eſt a Pauſaniâ in prioribus Eliacis, in Jovis Olympii fano, ubi magiſtratus*

ſtratus nigro ariete faciebant, neque ulla portio victimæ dabatur vati, ſed collum tantum lignatori more majorum; mandatum fuiſſe negotium lignatori ut ad ſacrorum uſum ligna certo pretio daret, vel publice civitatibus, vel privatim cuilibet, quæ non erant ex alia arbore, quam ex alba populo; qui honor habitus eſt arbori, quod eam Hercules e Theſprotide primus in Græciam portavit, quam ad fluvium. Acheruntem Theſprotidis reperit, cujus etiam lignis victimarum femora cremavit.

STANZ. XXXVI.

—Up, up, thou womaniſh weak knight,
That here in ladie's lap entombed art,
Unmindful of thy praiſe and proweſt might.

Virgil. Æn. IV. 265.

Tu nunc Carthaginis altæ
Fundamenta locas, pulchramque uxorius urbem
Exſtruis, heu, regni rerumque oblite tuarum.

CANTO VI. 15.

Speaking of fruits and flowers:

Whilſt nothing envious Nature them forth throws
Out of her fruitful lap.

Lucretius,

Lucretius, V. 34.

quando omnibus omnia large
Tellus ipſa parit, Naturaque dædala rerum.

STANZ. XVI.

The Lilly, lady of the flowring field,
The Flower-de-luce, her lovely paramour,
Bid thee to them thy fruitleſs labours yield,
And ſoon leave off this toilſom weary ſtour:
Lo! lo! how brave ſhe decks her bounteous bower
With ſilken curtains and gold coverlets,
Therein to ſhrowd her ſumptuous Belamour,
Yet neither ſpins nor cards, ne cares nor frets,
But to her mother Nature all her care ſhe lets.

A manifeſt alluſion to thoſe ſacred words: *Conſider the lilies of the field how they grow; they toil not, neither do they ſpin.* The poet ought not to have placed them where he has.

Shakeſpear, King Henry VIII.

Like the Lily,
That once was miſtreſs of the field, and flouriſh'd,
I'll hang my head, and periſh.

STANZ. XXXII.

Wo worth the man,
That firſt did teach the curſed ſteel to bite
In his own fleſh, and make way to the living ſpright.

Tibullus, I. XI. 1.

Quis fuit, horrendos primus qui protulit enſes?
Quam ferus, et vere ferreus ille fuit!

CANTO VII. 16.

But later ages pride (like corn-fed ſteed)
Abus'd her plenty, and fat-ſwoln encreaſe
To all licentious luſt.

Alluding perhaps to Deuteronomy xxxii. 15. *But Jeſurun waxed fat, and kicked.*

STANZ. XV.

But would they think with how ſmall allowance
Untroubled nature doth her ſelf ſuffice, &c.

Lucan, IV. 377.

Diſcite quam parvo liceat producere vitam,
Et quantum Natura petat.

STANZ. XVII.

Then 'gan a curſed hand the quiet womb
Of his great grandmother with ſteel to wound;
And the hid treaſures in her ſacred tomb
With ſacrilege to dig.

Ovid, Met. I. 138.

Itum eſt in viſcera terræ:
Quaſque recondiderat, Stygiiſque admoverat umbris,
Effodiuntur opes, irritamenta malorum.

STANZ.

STANZ. XXI, &c.

At length they came into a larger ſpace,
That ſtretch'd it ſelf into an ample plain,
Through which a beaten broad highway did trace,
That ſtreight did lead to Pluto's grieſly reign.
By that way's ſide, there ſat infernal Pain,
And faſt beſide him ſat tumultuous Strife,
The one in hand an iron whip did ſtrain,
The other brandiſhed a bloody knife;
And both did gnaſh their teeth, and both did threaten life.

On th' other ſide, in one conſort there ſate
Cruel Revenge, and rancorous Deſpight,
Diſloyal Treaſon, and heart-burning Hate:
But gnawing Jealouſy, out of their ſight
Sitting alone, his bitter lips did bite;
And trembling Fear ſtill to and fro did fly,
And found no place where ſafe he ſhroud him might;
Lamenting Sorrow did in darkneſs lie,
And Shame his ugly face did hide from living eye.

And over them ſad Horror, with grim hue,
Did always ſoar, beating his iron wings;
And after him owls and night-ravens flew,
The hateful meſſengers of heavy things,

Of death and dolour telling ſad tidings;
Whiles ſad Celeno, ſitting on a clift,
A ſong of bale and bitter ſorrow ſings,
That heart of flint aſunder would have rift:
Which having ended, after him ſhe flieth ſwift.

All theſe before the gates of Pluto lay,
By whom they paſſing, ſpake unto them nought.—
At laſt, him to a little door he brought,
That to the gate of Hell, which gaped wide,
Was next adjoining, ne them parted ought:
Betwixt them both was but a little ſtride,
That did the houſe of Riches from Hell-mouth divide.

Before the door ſat ſelf-conſuming Care,
Day and night keeping wary watch and ward,
For fear leſt Force or Fraud ſhould unaware
Break in, and ſpoil the treaſure there in guard;
Ne would he ſuffer Sleep once thitherward
Approach, albe his drowſy den were next:
For next to Death is Sleep to be compar'd;
Therefore his houſe is unto his annext:
Here Sleep, there Riches; and Hell-gate them both betwixt.

Compare this with the following paſſages.

Virgil, Æn. VI. 273.

Veſtibulum ante ipſum primiſque in faucibus Orci,
Luctus, et ultrices poſuere cubilia Curæ;

Pallenteſque habitant Morbi, triſtiſque Senectus,
Et Metus, et maleſuada Fames, et turpis Egeſtas,
Terribiles viſu formæ: Lethumque, Laborque:
Tum conſanguineus Lethi Sopor, et mala mentis
Gaudia, mortiferumque adverſo in limine Bellum,
Ferreique Eumenidum thalami, et Diſcordia demens
Vipereum crinem vittis innexa cruentis.

Mr. Hughes has taken notice of this paſſage of Virgil.

Seneca, Herc. Fur. 686.

Palus inertis fœda Cocyti jacet;
Hic vultur, illic luctifer bubo gemit,
Omenque triſte reſonat infauſtæ ſtrigis;
Horrent opaca fronde nigrantes comæ,
Taxo imminente; quam tenet ſegnis Sopor,
Fameſque mæſta tabido rictu jacens;
Pudorque ſerus conſcios vultus tegit:
Metus, Pavorque, Funus, et frendens Dolor,
Aterque Luctus ſequitur, et Morbus tremens,
Et cincta ferro Bella: in extremo abdita
Iners Senectus adjuvat baculo gradum.

Ibid, 96.

——— *inviſum Scelus,*
Suumque lambens ſanguinem Impietas ferox,
Errorque, et in ſe ſemper armatus Furor.

Idem, Oedip. 590.

——— *cæcus Furor,*
Horrorque, et una quicquid æternæ creant

Celantque tenebræ; Luctus evellens comam
Ægrèque laſſum ſuſtinens Morbus caput,
Gravis Senectus ſibimet, et pendens Metus.

Statius, in his deſcription of the houſe of Mars, Theb. VII. 47.

Primis ſalit Impetus amens
E foribus, cæcumque Nefas, Iræque rubentes,
Exſangueſque Metus, occultiſque enſibus adſtant,
Inſidiæ, geminumque tenens Diſcordia ferrum.
Innumeris ſtrepit aula Minis. Triſtiſſima Virtus
Stat medio, lætuſque Furor, vultuque cruento
Mors armata ſedet.

Claudian, in Ruf. I. 30.

Nutrix Diſcordia belli,
Imperioſa Fames, leto vicina Senectus,
Impatienſque ſui Morbus, Livorque ſecundis
Anxius, et ſciſſo mœrens velamine Luctus,
Et Timor, et cæco præceps Audacia vultu,
Et Luxus populator opum, quem ſemper adhærens
Infelix humili greſſu comitatur Egeſtas;
Fœdaque Avaritiæ complexæ pectora matris
Inſomnes longo veniunt examine Curæ.

Lactantius, or whoever is the author of the poem de Phœnice, v. 15.

Non huc exangues morbi, non ægra ſenectus,
Nec mors crudelis, nec metus aſper adit;
Nec ſcelus infandum, nec opum veſana cupido,
Aut Mars, aut ardens cædis amore furor.

Luctus

Luctus acerbus abeſt, et egeſtas obſita pannis,
Et curæ inſomnes, et violenta fames.

Where *Morbi*, *Senectus*, *Mors*, *Metus*, *Scelus*, *Cupido*, *Furor*, *Luctus*, *Egeſtas*, *Curæ*, *Fames*, ſhould be in Capitals, they being all Perſons.

In what Spenſer ſays of Celæno, he had Virgil in view, Æn. III. 245.

Una in præcelſâ conſedit rupe Celæno,
Infelix vates, rupitque hanc pectore vocem.

" Pluto's grieſly reign." Stanz. XXI. 4. So Ovid, Met. X. 15.

——— *inamœnaque regna tenentem*
Umbrarum dominum.

Virg. Georg. IV. 467.

——— *alta oſtia Ditis,*
Et caligantem nigrâ formidine lucum
Ingreſſus, Manéſq; adiit, Regemq; tremendum.

STANZ. XXIX.

But a faint ſhadow of uncertain light;
Such as a lamp, whoſe life does fade away:
Or as the moon, clothed with cloudy night,
Does ſhew to him that walks in fear and ſad affright.

Virgil, Æn. VI. 268.

Ibant obſcuri ſola ſub nocte per umbram, —
Quale per incertam lunam, ſub luce maligna,
Eſt iter in ſilvis: ubi cœlum condidit umbra
Jupiter, et rebus nox abſtulit atra colorem.

STANZ. XXXVI.

One with great bellows gather'd filling air,
And with forc'd wind the fuel did inflame;
Another did the dying bronds repair
With iron tongs, and ſprinkled oft the ſame
With liquid waves, fierce Vulcan's rage to tame;
Who maiſtering them, renew'd his former heat.
Some ſcum'd the droſs that from the metal came;
Some ſtir'd the molten ore with ladles great;
And every one did ſwink, and every one did ſweat.

Virgil, Æn. VIII. 449.

Alii ventoſis follibus auras
Accipiunt redduntque: alii ſtridentia tingunt
Æra lacu. Gemit impoſitis incudibus antrum.

See Homer, Il. Σ. 468.

STANZ. XLVI.

Speaking of the daughter of Mammon:

There, as in gliſtring glory ſhe did ſit,
She held a great gold chain ylinked well,
Whoſe upper end to higheſt heaven was knit,
And lower part did reach to loweſt hell;
And all that Preſs did round about her ſwell,
To catchen hold of that long chain, thereby
To climb aloft, and others to excell:
That was Ambition, raſh deſire to ſty,
And every link thereof a ſtep of dignity.

To ſty, not explained in the Gloſſary to Spenſer, is *to ſoar, to aſcend*. III. 11. 36.

Love

Love can higher ſtie
Than reaſon's reach.

ꝑtigan is, *to aſcend*, ꝑtigele, *a ladder*, ꝑtighel, *a ſtep*. I have been told that they call a ladder *a ſty* in the north, but pronounce it *ſtee*.

STANZ. LII.

There mournful cypreſs grew in greateſt ſtore,
And trees of bitter gall, and heben ſad,
Dead-ſleeping poppy,—and Cicuta bad,
With which th' unjuſt Athenians made to die
Wiſe Socrates, who thereof quaffing glad
Pour'd out his life, and laſt philoſophy
To the fair Critias, his deareſt belamy.

He had no authority, I preſume, for what he ſays of Socrates and Critias. Critias had been a diſciple of Socrates, but he hated his maſter. Here is the ſtory, of which I ſuppoſe Spenſer had a confuſed idea: *Quam me delectat Theramenes! quam elato animo eſt! etſi enim flemus, cum legimus, tamen non miſerabiliter vir clarus emoritur. Qui cum conjectus in carcerem triginta juſſu tyrannorum, venenum ut ſitiens obduxiſſet, reliquum ſic e poculo ejecit, ut id reſonaret: quo ſonitu reddito, arridens,* Propino, *inquit,* hoc pulcro Critiæ, *qui in eum fuerat teterrimus.* Cicero, Tuſc. Diſp. I. 40.

STANZ LV.

Here eke that famous golden apple grew,
The which emongſt the gods falſe Até threw;
For which th' Idæan ladies diſagreed.

He calls boldly, but elegantly enough, *Idæan ladies*, thoſe goddeſſes,

—— *quas paſtor viderat olim*
Idæis tunicam ponere verticibus.

CANTO VIII. I.

And is there care in heaven? and is there love
In heavenly ſpirits to theſe creatures baſe,
That may compaſſion of their evils move?
There is: elſe much more wretched were the caſe
Of men, than beaſts. But O th' exceeding grace
Of higheſt God! that loves his creatures ſo,
And all his works with mercy doth embrace,
That bleſſed Angels he ſends to and fro
To ſerve to wicked man, to ſerve his wicked foe.

How oft do they their ſilver bowers leave,
To come to ſuccour us, that ſuccour want?
How oft do they with golden pinions cleave
The flitting ſkies, like flying purſuivant,

Again

Againſt foul fiends to aid us militant?
They for us fight, they watch and duly ward,
And their bright ſquadrons round about us plant,
And all for love, and nothing for reward:
O why ſhould heavenly God to men have ſuch regard!

Theſe are fine lines, and would not ſuffer by being compared with any thing that Milton has ſaid upon this ſubject.

STANZ. V.

Deſcription of an Angel:

Beſide his head there ſat a fair young man,
Of wondrous beauty, and of freſheſt years,
Whoſe tender bud to bloſſom new began.
And flouriſh fair above his equal peers:
His ſnowy front curled with golden hairs,
Like Phœbus' face adorn'd with ſunny rays,
Divinely ſhone; and two ſharp winged ſhears,
Decked with divers plumes, like painted jays,
Were fixed at his back, to cut his airy ways.

Like as Cupido on Idæan hill,
When, having laid his cruel bow away, &c.

Compare this with Milton's deſcription of Raphael, V. 277.

Six wings he wore, to ſhade
His lineaments divine; the pair that clad

Each

Each ſhoulder broad, came mantling o'er his breaſt
With regal ornament; the middle pair
Girt like a ſtarry zone his waiſt, and round
Skirted his loins and thighs with downy gold,
And colours dipt in heaven; the third his feet
Shadow'd from either heel with feather'd maile,
Sky-tinctur'd grain.

STANZ. XI.

And ſtrifeful Atin in their ſtubborn mind
Coals of contention and hot vengeance tin'd,

to tine is *to light, to kindle.*

III. III. 57.

Her hearty words ſo deep into the mind
Of the young damzel ſunk, that great deſire
Of warlike arms in her forthwith they tin'd.

III. VII. 15.

No love, but brutiſh luſt, that was ſo beaſtly tin'd.

And in other places. But he often uſes it in a different way. See IV. VII. 30. IV. XI. 36. II. XI. 21. and Milton, Par. Loſt, X. 1075.

STANZ. XVI.

What hearſe or ſteed (ſaid he) ſhould he have dight,
But be entombed in the raven or the kite?

Gorgias

Gorgias Leontinus called vultures *living ſepulchres*, γύπες ἔμψυχοι τάφοι· for which he incurred the indignation of Longinus; whether juſtly or no I ſhall not ſay. There is a thought not very unlike it in Milton's Samſon Agoniſtes, where Samſon, complaining of his blindneſs, ſays:

To live a life half dead, a living death,
And buried; but, O yet more miſerable!
My ſelf, my ſepulchre, a moving grave,
Buried, yet not exempt
By privilege of death and burial
From worſt of other evils.

Ovid, Met. VI. 665.

Flet modo, ſeque vocat buſtum miſerabile *nati.*

STANZ. L.

Nought booted it the Paynim then to ſtrive:
For, as a bitturn in an eagle's claw,
That may not hope by flight to ſcape alive,
Still waits for death with dread and trembling awe;
So he ———

Ovid. Met. VI. 516.

Non aliter, quam cum pedibus prædator obuncis
Depoſuit nido leporem Jovis ales in alto:
Nulla fuga eſt capto: ſpectat ſua præmia raptor.

Virgil.

Virgil. Æn. XI. 721.

Quam facile accipiter ſaxo ſacer ales ab alto
Conſequitur pennis ſublimem in nube columbam,
Comprenſamque tenet, pedibuſque eviſcerat uncis:
Tum cruor, et volſæ labuntur ab æthere plumæ.

See a beautiful Fable in Heſiod, Ἐργ. 203.

Ὣς ἴρηξ προσέειπεν ἀηδόνα ποικιλόδειρον, κ. τ. λ.

STANZ. LII.

Fool, ſaid the Pagan, I thy gift defy:
But uſe thy fortune as it doth befall.

Virgil, Æn. XII. 932.

Utere ſorte tua.

STANZ. LIII.

Guyon ſays to the old Palmer:

Dear Sir, whom wandering to and fro,
I long have lack'd, I joy thy face to view.

So Hughes's Edit. and Fol. Ed. 1679. But it ought to be *Dear Sire.* In this Canto the Palmer is often called *Sire*, as alſo in other Cantos of this Book.

STANZ.

STANZ. LV.

And to the Prince *with bowing* reverence due,
As to the patron of his life, thus ſaid:

I dare not affirm that it ſhould be:

And to the Prince bowing with *reverence due,*

But ſee II. IX. 26. II. IX. 36. IV. II. 23. IV. III. 5. I. X. 45.

—— to her with reverence rare
He humbly louted.

CANTO IX. 13.

Some with unwieldy clubs, ſome with long ſpears,
Some ruſty knives, ſome ſtaves in fire warm'd.

Statius, Theb. IV. 64.

Pars geſa manu, pars robora flammis
Indurata diu.

Q. Curtius, III. 2. *Invicta bello manus, fundis, credo, et haſtis igne duratis repellentur.*

Virgil, Æn. VII. 523.

Non jam certamine agreſti,
Stipitibus duris agitur, ſudibuſve præuſtis;

Arrian

Arrian Indic. c. 24. Λόγχας δὲ ἐφόρεον παχίας, μέγεθος, ὡς ἑξαπήχεας· ἀκωὴ δὲ ἦν ἐπῆν σιδηρέη, ἀλλὰ τὸ ὀξὺ αὐτῆσι πεπυρακλωμενον τὸ αὐτο ἐποίεε. *Lanceas gerebant craſſas, ſex cubitos longas. Cuſpis ferrea non erat, ſed igne toſta atque acuta eandem vim et efficaciam exſerebat.*

Herodotus, VII. 71. Λίβυες δὲ, σκευὴν μὲν σκυτίνην ἔσαν ἔχοντες, ἀκοντίοισι δὲ ἐπικαύτοισι χρεώμενοι. *Libyes, autem corio armati iere, ac jaculis adуſtis.* So alſo the Myſi. c. 74.

Propertius, IV. 1.

Miſcebant uſta prælia nuda ſude.

STANZ. XXI.

But of thing like to that Ægyptian ſlime
Whereof king Nine whilom built Babel tower.

That is, like to *bitumen*, which why he calls *Ægyptian ſlime*, I can't conceive. He might have ſaid,

like to that Aſſyrian ſlime,

STANZ. XLI.

And ever and anon with roſie red
The baſhful blood her ſnowy cheeks did die,
That her became, as poliſh'd ivory,
Which cunning craftſman's hand hath overlaid
With fair vermilion.

From

From Virgil, Æn. XII. 64.

Accepit vocem lacrimis Lavinia matris,
Flagrantis perfuſa genas: cui plurimus ignem
Subjecit rubor, et calefacta per ora cucurrit.
Indum ſanguineo veluti violaverit oſtro
Si quis ebur, vel mixta rubent ubi lilia multâ
Alba roſâ: tales virgo dabat ore colores.

V. III. 23.

Whereto her baſhful ſhamefac'dneſs yrought
A great increaſe in her fair bluſhing face;
As roſes did with lillies interlace.

Homer. Il. Δ. 141.

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ Φοίνικι μιήνῃ
Μηονὶς, ἠὲ Κάειρα ———

Veluti quando aliqua ebur mulier purpurâ tinxerit
Mæonia, vel Caria, ———

Claudian, R. Proſ. I. 271.

niveos infecit purpura vultus
Per liquidas ſuccenſa genas: caſtæque pudoris
Illuxere faces. Non ſic decus ardet eburnum,
Lydia Sidonio quod femina tinxerit oſtro.

Statius, Achill. I. 304.

fax vibrata medullis
In vultus, atque ora redit, lucemque genarum
Tinguit

Tinguit, et impulſum tenui ſudore pererrat.
Lactea Maſſagetæ veluti cum pocula fuſcant
Sanguine puniceo, vel ebur corrumpitur oſtro.

Ovid. Amor. II. v. 34.

At illi
Conſcia purpureus venit in ora pudor. ——
Quale roſæ fulgent inter ſua lilia mixtæ:
Aut ubi cantatis Luna laborat equis:
Aut quod, ne longis flaveſcere poſſit ab annis:
Mæonis Aſſyrium femina tinxit ebur.

Met. IV. 330. —— *erubuiſſe decebat.*
Hic color aprica pendentibus arbore pomis,
Aut ebori tincto eſt.

Many more paſſages of ancient writers might be added, where theſe favourite compariſons occur.

CANTO X. I, III.

Who now ſhall give unto me words and ſound,
Equal unto this haughty enterpriſe?
Or who ſhall lend me wings, with which from ground
My lowly verſe may loftily ariſe, —
Argument worthy of Mæonian quill.

This ſolemn invocation is ſomewhat like that in Ovid, Faſt. II. 119.

Nunc mihi mille ſonos, quoque eſt memoratus Achilles,
Vellem, Mæonide, pectus ineſſe tuum.
Deficit ingenium, majoraque viribus urguent.
Hæc mihi præcipuo eſt ore canenda dies.

STANZ.

STANZ. XV.

Until a nation ſtrange ———
— Did themſelves through all the North diſplay:
Until that Locrine, for his realms defence,
Did head againſt them make, and ſtrong munificence.

Quære, Whether by *making ſtrong munificence* he means, he fortified himſelf againſt them?

STANZ. XXIII.

The ſecond Brute (the ſecond both in name,
And eke in ſemblance of his puiſſance great)—

Virgil, Æn. VI. 768.

——— *Et qui te nomine reddet*
Silvius Æneas, pariter pietate vel armis
Egregius, ———

STANZ. XXV.

And with ſweet ſcience mollify'd their ſtubborn hearts.

Ovid, de Ponto. II. IX. 47.

Adde, quod ingenuas didiciſſe fideliter artes,
Emollit mores, nec ſinit eſſe feros.

STANZ. XXXIV.

In whoſe ſad time blood did from heaven rain.

A prodigy not unfrequent, if you will believe ancient poets and hiſtorians.

STANZ. XLV.

Then all the ſons of theſe five brethren reign'd
By due ſucceſs, and all their nephews late.

Nephews are *nepotes, grandſons.* Comp. Æn. III. 97. So before, II. VIII. 29.

Indeed, then ſaid the Prince, the evil done
Dies not, when breath the body firſt doth leave;
But from the grandſire to the nephew's ſon,
And all his ſeed the curſe doth often cleave.

from the grandſire to the nephew's ſon, to the third and fourth generation. So in many other places.

STANZ. LVI.

Or to Hyſiphil' or to Thomiris.

Tomyris it ſhould be, though it is likely enough that Spenſer might write it as it is printed. But he ſurely never intended *Hyſiphil'*. It ſhould be *Hypſipyl'*. Hypſiphyle.

STANZ.

STANZ. LXX.

It told, how firſt Prometheus did create
A man, of many parts from beaſts deriv'd;
And then ſtole fire from heav'n, to animate
His work, for which he was by Jove depriv'd
Of life himſelf, and heart-ſtrings of an eagle riv'd.

That Jupiter ſlew *Prometheus* is a fiction of our poet. However, Horace places him in the ſhades below.

STANZ. LXXIII.

Then Elfinor, who was in magick ſkill'd;
He built by art upon the glaſſy ſea
A bridge of braſs, whoſe ſound heaven's thunder ſeem'd to be.

Virgil, Æn. VI. 585.

Vidi et crudeles dantem Salmonea pœnas,
Dum flammas Jovis et ſonitus imitatur Olympi.
Quatuor hic invectus equis, et lampada quaſſans,
Per Graiûm populos, mediæque per Elidis urbem
Ibat ovans, divûmque ſibi poſcebat honorem:
Demens! qui nimbos, et non imitabile fulmen
Ære et cornipedum pulſu ſimulârat equorum.

CANTO XI. 4.

Ere long, they rowed were quite out of ſight,
And faſt the land behind them fled away.

Virgil, Æn. III. 72.

Provehimur portu: terræque urbeſque recedunt.

STANZ. XI.

Likewiſe that ſame third Fort, that is the Smell,
Of that third troop was cruelly aſſay'd:
Whoſe hideous ſhapes were like to fiends of hell;
Some like to hounds, ſome like to apes *diſmay'd*,
Some like to puttocks, all in plumes array'd:

diſmay'd is *frightened*. But I can hardly think that Spenſer uſes it here in that ſenſe. Poſſibly, by *diſmay'd* or *diſmade* he means *ugly, ill-ſhaped*. In French *malfait*. *Quære*, Whether it ſhould be, *miſmade?*

STANZ. XVIII.

Speaking of a flood:

And the ſad huſbandman's long hope doth throw
Adown the ſtream, and all his vows make vain.

Ovid, Met. I. 272.

Sternuntur ſegetes, et deplorata coloni
Vota jacent; longique perit labor irritus anni.

Virgil, Georg. I. 224.

——— *anni ſpem credere terræ.*

STANZ. XIX.

The fierce Spumador, born of heavenly ſeed,
Such as Laomedon of Phœbus' race did breed.

Jupiter gave immortal horſes to Tros, which were afterwards poſſeſs'd by Laomedon.

STANZ. XXXV, XXXVI.

Thereby there lay
An huge great ſtone, which ſtood upon one end,
And had not been removed many a day;
Some land-mark ſeem'd to be, or ſign of ſundry way.

The ſame he ſnatch'd, and with exceeding ſway
Threw at his foe.

Virgil, Æn. XII. 896, 901.

Saxum circumſpicit ingens:
Saxum antiquum, ingens, campo quod forte jacebat,
Limes agro poſitus, litem ut diſcerneret arvis. ———
Ille manu raptum trepida torquebat in hoſtem.

Comp. Homer, Il. Φ. 403.

Τόν ῥ' ἄνδρες πρόσθεν ἔσαν ἕμμεναι εὐρὺ ἀρούρης·

STANZ. XLII.

'Twixt his two mighty arms him up he ſnatch'd, &c.

The combat of Prince Arthur with Maleger is taken from that of Hercules with Antæus. Compare Spenſer with Lucan, IV. 693, &c.

CANTO XII. 23.

Bright Scolopendraes, arm'd with ſilver ſcales,
Mighty *Monoceros*, with *immeaſured* tails.

I would read, in the plural, as before.

Mighty Monoceroſes, *with* immeaſur'd *tails.*

So II. x. 8.

As far exceeded men in their *immeaſur'd* mights.

STANZ. XXIV.

Huge Ziffius, whom mariners eſchew
No leſs than rocks (as travellers inform.)

I fancy he means Xiphias.

STANZ. XXV.

All theſe, and thouſand thouſands many more,
And more deformed monſters thouſand-fold,
With dreadful noiſe, and hollow rombling roar,
Came ruſhing in the foamy waves enroll'd,
Which ſeem'd to ſlie for fear, them to behold.

Spenſer is very modeſt here—*ſeem'd to ſlie:* though in other places he talks in another ſtrain. Racine,

in

in his *Phèdre*, A.v. Sc. vi. upon a ſubject like this, ſays, more boldly:

Cependant, ſur le dos de la plaine liquide,
S'éléve à gros bouillons une montagne humide.
L' onde approche, ſe briſe, et vomit à nos yeux,
Parmi des flots d' écume, un monſtre furieux.
Son front large eſt armé de cornes menaçantes;
Tout ſon corps eſt couvert d' écailles jauniſſantes.
Indomptable taureau, dragon impétueux,
Sa croupe ſe recourbe en replis tortueux:
Ses longs mugiſſemens font trembler le rivage.
Le Ciel avec horreur voit ce monſtre ſauvage;
La Terre s'en émeut; l' air en eſt infecté;
Le Flot, qui l' apporta, recule épouvanté.

You may ſee, in ſome editions of Boileau, what he and La Motte have ſaid upon theſe lines.

STANZ. XXXI.

Speaking of the Mermaids:

They were fair ladies, till they fondly ſtriv'd
With th' Heliconian Maids for maiſtery;
Of whom, they overcomen, were depriv'd
Of their proud beauty, and th' one moiety
Transform'd to fiſh, for their bold ſurquedry:
But th' upper half their hue retained ſtill,
And their ſweet ſkill in wonted melody;
Which ever after they abus'd to ill,
T' allure weak travellers, whom gotten they did kill.

It is plain by this, and by what follows, that

Spenſer deſigned here to deſcribe the Mermaids as *Sirens*. He has done it contrary to mythology; for the Sirens were not part women and part fiſhes, as Spenſer and other moderns have imagined, but part women and part birds. They were the daughters of one of the Muſes, as ſome relate. We learn from the Emperor Julian, that they contended with the Muſes; but that the Muſes overcame them, took their wings away, and adorned themſelves with them, as with trophies, and in token of their victory. Ἀλλὰ δὴ Θαμύριδος τῆς Θρᾳκὸς τελευτὴν ἤκουσιν, ὡς ταῖς Μούσαις οὐκ εὐτυχῶς ἀνεῤῥίγξατο, τί γὰρ δεῖ τὰς Σειρῆνας λέγειν, ὧν ἔτι τὸ πλεῖον ἐπὶ τῷ μετώπῳ φέρουσιν αἱ νικήσασαι. Epiſt. XLI.

The ſame ſtory is to be found in other authors; See Pauſanias in Boeot, as cited in the *Polyhiſtor Symbolicus* of Cauſſinus, Lib. II. §. 77. p. 302.

STANZ. XXXII, XXXIII.

So now to Guyon, as he paſſed by,
Their pleaſant tunes they ſweetly thus apply'd;
"O thou, fair ſon of gentle Fairy,
"That art in mighty arms moſt magnify'd
"Above all knights, that ever battle try'd;
"O turn thy rudder hitherward a while:"—
With that, the rolling ſea reſounding ſoft,
In his big baſe them fitly anſwered, &c.

This

This ſong of the Mermaids is copied from Homer, Odyſſ. M. 184. where the Sirens ſay to Ulyſſes:

Δεῦρ' ἄγ' ἰὼν, πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
Νῆα κατάστησον, ἵνα νωϊτέρην ὄπ' ἀκούσῃς.
Οὐ γάρ πω τις τῇδε—κ. τ. λ.

O decus Argolidum, quin puppim flectis Ulyſſes,
Auribus ut noſtros poſſis agnoſcere cantus.
Nam nemo hæc unquam, &c.

What follows in Spenſer,

With that the rolling ſea reſounding ſoft —

is very beautiful; and is his own invention, as far as I know.

STANZ. XXXVII.

Said then the Palmer; Lo! where does appear
The ſacred ſoil, where all our perils grow!
Therefore, ſir knight, your ready arms about you throw.

The ſacred ſoil was the place where the Enchantreſs lived: therefore I conclude that by *ſacred* he means *curſed, deteſtable*, according to that uſe of the word *ſacer*. So V. XII. 1.

O ſacred hunger of ambitious minds,
And impotent deſire of men to reign!

"Sacred hunger;" *Sacra fames.* "Impotent deſire;" as in Latin *impotens rabies, motus animi, dominatio, &c.*

STANZ.

STANZ. XLVIII.

Speaking of the God who is called *Genius:*

Therefore a god him ſage antiquity
Did wiſely make, and good Agdiſtes call.

There is an *Agdiſtis*, of whom ſee a ſtrange ſtory in Arnobius, B. V. p. 158. and the notes of Elmenhorſt. Spenſer's *Agdiſtes* is in Natalis Comes. IV. 3.

STANZ. L. &c.

Thus being entred, they beheld around
A large and ſpatious plan, on every ſide
Strowed with pleaſance, whoſe fair graſſy ground
Mantled with green, and goodly beautify'd
With all the ornaments of Flora's pride,——.

Thereto the heavens, always jovial,
Look'd on them lovely, ſtill in ſtedfaſt ſtate,
Ne ſuffred ſtorm nor froſt on them to fall,
Their tender buds or leaves to violate;
Nor ſcorching heat, nor cold intemperate
T' afflict the creatures, which therein did dwell;
But the mild air with ſeaſon moderate
Gently attempred, and diſpos'd ſo well,
That ſtill it breathed forth ſweet ſpirit and wholeſome ſmell.

More

More ſweet and wholeſome than the pleaſant hill
Of Rhodope ———

He ſays, according to cuſtom, *mantled with green, &c.* inſtead of *was mantled.* Methinks he ſhould not have ſingled out Rhodope, a mountain of Thrace, as an agreeable ſpot. The ancients are againſt him. Compare with Spenſer, Claudian's deſcription of the Garden of Venus, Nupt. Hon. and Mar. 51, 60.

Hunc neque canentes audent veſtire pruinæ;
Hunc venti pulſare timent; hunc lædere nimbi.
Luxuriæ Venerique vacat. Pars acrior anni
Exſulat. Æterni patet indulgentia veris.—
Intus rura micant, manibus quæ ſubdita nullis
Perpetuùm florent Zephyro contenta colona.

Lucretius, III. 18.

Sedeſque quietæ:
Quas neque concutiunt venti, neque nubila nimbis
Adſpergunt, neque nix acri concreta pruinâ
Cana cadens violat: ſemperque innubilus æther
Integit, et large diffuſo lumine ridet.

Which lines are an excellent tranſlation of Homer, Odyſſ. Z. 42. See alſo Sidonius. Carm. II. 407.

STANZ.

STANZ. LXIV.

Sometimes the one would lift the other quite
Above the waters, and then down again
Her plonge, as over-maiſtered by might,
Where both a while would covered remain; —
Then ſuddenly both would themſelves unhele.

To unhele, not explained in the Gloſſary, is in Spenſer *to uncover, to expoſe to view*. IV. v. 10.

Next did Sir Triamond unto their ſight
The face of his dear Canacee unheal.

STANZ. LXV.

Or as the Cyprian goddeſs, newly born
Of th' Ocean's fruitful froth, did firſt appear:
Such ſeemed they, and ſo their yellow hair
Cryſtalline humour dropped down apace.

Alluding to Venus ἀναδυομενη. See Ovid, Art. Amat. III. 224. and the Notes.

STANZ. LXXIV.

Ah! ſee the virgin roſe, how ſweetly ſhe
Doth firſt peep forth with baſhful modeſty,
That fairer ſeems, the leſs you ſee her may:
Lo! ſee ſoon after, how, more bold and free,
Her bared boſom ſhe doth broad diſplay;
Lo! ſee ſoon after, how ſhe fades and falls away.
So paſſeth, &c.

Compare this with Auſonius, Idyll. XIV. 23.

Momentum

Momentum intererat, &c.
Quam longa una dies, ætas tam longa roſarum,
Quas pubeſcentes juncta ſenecta premit.
Quam modo naſcentem rutilas conſpexit Eous,
Hanc rediens ſero veſpere vidit anum.—
Collige, virgo, roſas, dum flos novus, et nova pubes,
Et memor eſto ævum ſic properare tuum.

It would be endleſs to collect all the poetical trifles that occur upon this ſubject. I ſhall confine myſelf to this Epigram in the Anthologia:

Πέμπω σοι, Ῥοδόκλεια, τόδε στέφος ἄνθεσι πλέξας,
Αὐτὸς ὑφ' ἡμελέραις δρεψάμενος παλάμαις.
Ἔστι κρίνον, ῥοδέή τε κάλυξ, νοτερή τ' ἀνεμώνη,
Καὶ νάρκισσος ὑγρὸς, καὶ κυανανγὲς ἴον.
Ταῦτα στεψαμένη λῆξον μεγάλαυχος ἔυσα·
Ἀνθεῖς καὶ λήγεις, καὶ σὺ καὶ ὁ στέφανος.

Of which the following (already inſerted in the LUSUS POETICI: See No. XII. Page 21.) is given as a Tranſlation.

Mitto tibi hæc, Rodoclea, virentia ſerta virenti:
Texuit hæc ſolo docta ab Amore manus,
Narciſſumque roſamque legens, mollemque anemonem, et
Candida cæruleis lilia cum violis.
Indue et hæc, et mitem animum. Florem eſſe memento,
Pulcrior his qui ſit, forſitan et brevior.

STANZ.

STANZ. LXXVIII.

like ſtarry light,
Which ſparkling, on the ſilent waves, does ſeem more bright.

Horace: Lib. II. Od. v. 19.

Ut pura nocturno renidet
Luna mari.

"Silent waves." *Undæ nocturnæ. Silence* denotes *night-time* or *midnight* in the Latin Poets, when applied to *the world, moon, ſtars, ſea, &c.* Though perhaps by *ſilent waves* he means *quiet*; not *violently moved.*

STANZ. LXXXI.

The account how Guyon and the Palmer took Acraſia in a net, is from the well-known ſtory of Vulcan.

STANZ. LXXXVI.

The enchantreſs Acraſia is repreſented, like Circe in Homer, as changing men into beaſts. After Guyon had taken her Captive, "the Palmer," ſays the poet, "ſtruck the beaſts with his ſtaff, and they became men again."

But one above the reſt in ſpecial,
That had an hog been late, hight *Grill* by name,
Repined greatly, and did him miſcall,
That had, from hoggiſh form, him brought to natural.

This is taken from a Dialogue in Plutarch, inſcribed

Περὶ

Περὶ τῦ τὰ ἄλογα λόγῳ χρῆσθαι, where *Gryllus*, one of the companions of Ulyſſes, transform'd into a hog by Circe, holds a diſcourſe with Ulyſſes, and refuſes to be reſtored to his human ſhape.

BOOK III.

INTRODUCTION.

STANZ. II.

But living art may not leaſt part expreſs,
Nor life-reſembling pencil it can paint,
All were it Zeuxis, or Praxiteles.

Praxiteles was no Painter.

CANTO I. 46.

For ſhe was full of amiable grace,
And manly terrour mixed therewithall.

Claudian, Conſ. Pr. et Ol. 91.

Miſcetur decori virtus, pulcherque ſevero
Armatur terrore pudor.

Statius, in his way, calls it *horror decorus.*

CANTO II. 27.

All that follows, from this Stanza to the end of the Canto, is copied from Virgil's Ciris,—if it be his: and manylines in that poem are here tranſlated, almoſt word for word.

STANZ.

STANZ. XLVII.

She, therewith well apaid,
The drunken lamp down in the oil did ſteep.

Ciris. 344.

Inverſo bibulum reſtinguens lumen olivo.

Where ſee Scaliger. " Drunken Lamp :" So Prudentius, CATHEM. *ad incenſum cerei*, 21.

Vivax flamma viget, ſeu cava teſtula
Succum linteolo ſuggerit ebrio,
Seu pinus piceam fert alimoniam,
Seu ceram teretem ſtuppa calens bibit.

Martial, X. 38.

—— *lucerna*
Nimbis ebria Nicerotianis.

Ariſtophanes calls a lamp πότης λύχνος, Nub. 57. and it is a more proper metaphor to repreſent it as a great drinker, than as a great eater: Yet Alcæus τὰς πότας λύχνας ἀδηφάγους εἶπεν, ſays Suidas on the word ἀδηφαγία.

The antient Poets are fond of this metaphor.

Claudian, Conſ. Pr. et Ol. 250.

—*jam profluat ebrius amnis*
Mutatis in vina vadis.

Sidonius,

Sidonius, Carm. XV. 129.

Ebria nec ſolum ſpirat conchylia ſandix.

Prudentius, Περὶ Στεφ. 1044.

Oſtendit udum verticem, barbam gravem,
Vittas madentes, atque amictus ebrios.

Martial. XIV. 154

Ebria Sidoniæ cum ſim de ſanguine conchæ,
Non video quare ſobria lana vocer.

Homer. Il. P. 389.

Ὡς δ' ὅτ' ἀνὴρ ταύροιο βοὸς μεγάλοιο βοείην
Ἀκοῖσιν δώῃ τανύειν μεθυσσαν ἀλοιφῇ.

Ut vero cum vir tauri bovis magni pellem
Populis dederit diſtendendam ebriam pinguedine.

So Iſaias, according to the verſion of the LXX. Chap. lviii. 10. ἔσται ὡς κῆπος μεθύων. See Deut. xxxii. 42. Iſai. xxxiv. 7.

So, on the other hand, Tibullus, II. 1. 46.

Miſtaque ſecuro ſobria lympha mero eſt.

Statius, Silv. IV. 11. 36.

nudos
Umbravit colles, et ſobria rura Lyæus.

Silv. IV. III. 11.

Qui caſtæ Cereri diu negata
Reddit jugera, ſobriaſque terras.

CANTO III. 29.

Where thee yet ſhall he leave, for memory
Of his late puiſſance, his image dead,
That, living him, in all activity
To thee ſhall repreſent.

That is; *He, dead, ſhall leave thee his image.* Or, *his image dead* is, *the image of him dead.* When he dies, he ſhall leave thee a ſon, the image of himſelf.

II. x. 34.

His ſon Rival his dead room ſhall ſupply.

STANZ. XXXII.

Merlin gives an account to Britomartis of the illuſtrious Britiſh Princes that were to deſcend from her; and having mentioned Malgo, breaks out thus:

Behold the man, and tell me, Britomart,
If ay more goodly creature thou didſt ſee;
How like a giant in each manly part
Bears he himſelf with portly majeſty,
That one of the old heroes ſeems to be!

Theſe elegant lines are a diſtant copy of what Anchiſes ſays in Virgil to Æneas, when he ſhews him his poſterity. Æn. VI. 771, &c.

Qui juvenes, quantas oſtentant, aſpice, vires!—
———Vidēn' ut geminæ ſtant vertice criſtæ?—
Hic vir, hic eſt, tibi quem promitti ſæpius audis, &c.

It might be objected to Spenſer, that Merlin not cauſing the poſterity of Britomartis to appear before her, but only giving her an account of them, 'tis a little violent to break out,

Behold the man, &c.

when the reader is not prepared for it by any thing that went before. He uſes *ſeems* for *he ſeems*, according to cuſtom.

STANZ. XXXIV.

Was never ſo great waſte in any place,
Nor ſo foul outrage doen by living men;
For all thy cities they ſhall ſack and raſe,
And the green graſs, that groweth, they ſhall bren;
That even the wild beaſt ſhall die in ſtarved den.

A fine deſcription of utter deſolation. *Starved den* is vaſtly bold; yet not to be condemned neither, I think.

STANZ. XLIII.

After Merlin had given an account of the ruin of the Britons;

The Damzel was full deep empaſſioned,
Both for his grief, and for her people's ſake,
Whoſe future woes ſo plain he faſhioned;
And ſighing ſore, at length him thus beſpake, &c.

This is natural and poetical. So Milton, Par. Loſt, XI. 754.

How didſt thou grieve then, Adam, to behold
The end of all thy offspring, end ſo ſad,
Depopulation! thee another flood,
Of tears and ſorrow a flood thee alſo drown'd,
And ſunk thee as thy ſons; till gently rear'd
By th' Angel, on thy feet thou ſtood'ſt at laſt,
Tho' comfortleſs, as when a father mourns
His children, all in view deſtroy'd at once;
And ſcarce to th' Angel utter'dſt thus thy plaint.

STANZ. L.

There Merlin ſtay'd,
As overcomen of the Spirit's power,
Or other ghaſtly ſpectacle diſmay'd,
That ſecretly he ſaw, yet n'ote diſcouer:
Which ſudden fit, and half extatic ſtour,
When thoſe two fearful women ſaw, they grew
Greatly confuſed in behaviour.
At laſt the fury paſt; to former hue
She turn'd again, and cheerful looks, as earſt, did ſhew.

So Hughes's Ed. and Fol. 1679. But it ſhould be, He *turn'd again*; i. e. Merlin.

CANTO

CANTO IV. 2.

For all too long I burn with envy ſore,
To hear the warlike feats which Homer ſpake
Of bold Pentheſilee, which made a lake
Of Greekiſh blood ſo oft in Trojan plain:
But when I read, how ſtout Debora ſtrake
Proud Siſera, and how Camill' hath ſlain
The huge Orſilochus, I ſwell with great diſdain.

He is miſtaken about *Penth eſilea*, of whom Homer makes no mention. As to *Orſilochus* he is right.

Virgil, Æn. XI. 690.

Protinus Orſilochum, et Buten, duo maxima Teucrum Corpora, &c.

STANZ. X.

Then when I ſhall my ſelf in ſafety ſee,
A table for eternal monument
Of thy great grace, and my great jeopardy,
Great Neptune, I avow to hallow unto thee.

"A Table:" *tabula votiva.* Horace, Carm. I. V.

Me tabula ſacer
Votiva paries indicat uvida
Suſpendiſſe potenti
Veſtimenta maris deo.

See Broukhuſius on Tibullus, I. III. 28.

STANZ. XV.

I mean not thee intreat
To paſs; but mauger thee will paſs, or die.

Milton, Par. Loſt. II. 684.

through them I mean to paſs,
That be aſſur'd, without leave aſk'd of thee.

STANZ. XIX.

—— Who on a day
Finding the Nymph aſleep in ſecret where,
As he by chance did wander that ſame way.

Poſſibly: ——— in ſecret, where
As he by chance did wander that ſame way.

Spenſer perpetually uſes *whereas* for *where*.

STANZ. XXIII.

Shortly upon that ſhore there heaped was
Exceeding riches and all precious things,
The ſpoil of all the world; that it did paſs
The wealth of th' Eaſt, and pomp of Perſian kings.

Milton, II. 1.

High on a throne of royal ſtate, &c.

STANZ.

STANZ. XXXVI.

A Sea-Nymph finding her ſon dead, in appearance, thus laments over him:

Dear image of myſelf, ſhe ſaid, that is
The wretched ſon of wretched mother born!
Is this thine high advancement? O! is this
Th' immortal name, with which thee, yet unborn,
Thy grandſire Nereus promis'd to adorn?

There is a paſſage not unlike this in Statius, Theb. IX. 375. where a Nymph mourns for her ſon that was ſlain:

atque hæc ululatibus addit;
Hoc tibi ſemidei munus tribuere parentes?
Nec mortalis avus? &c.

STANZ. XXXVIII.

O! what avails it, of immortal ſeed
To been ybred, and never born to die?
Far better I it deem to die with ſpeed,
Than waſte in woe and wailful miſery.

Virgil, Æn. XII. 879.

Quo vitam dedit æternam? cur mortis adempta eſt
Conditio? poſſem tantos finire dolores
Nunc certe, &c.

Ovid, Met. I. 662.

Sed nocet eſſe Deum. Præcluſaque janua lethi
Æternam noſtros luctus extendit in ævum.

STANZ. XLIII.

Deep in the bottom of the ſea her bower
Is built, &c.

Compare this Sea-Nymph's bower with that of Cyrene in Virgil, Georg. IV. 362.

Jamque domum mirans genetricis et humida regna,
Speluncique lacus clauſos, &c.

And with that of Achelous in Ovid, Met. VIII. 561.

STANZ. XLIX.

Yet ſtill he waſted, as the ſnow congeal'd,
When the bright ſun his beams thereon doth beat.

Ovid, Met. III. 487.

Sed ut intabeſcere flavæ
Igne levi ceræ, matutinæve pruinæ
Sole tepente ſolent, ſic attenuatus amore
Liquitur; et cæco paullatim carpitur igni.

CANTO VI. 12.

In what he ſays of Venus ſeeking her ſon, ſome things are taken from the Ἔρως δραπέτης of Moſchus.

STANZ.

STANZ. XXIX.

The garden of Adonis.

Pliny XIX. 4. *Antiquitas nihil prius mirata eſt quam Heſperidum hortos, ac regum Adonidis et Alcinoi.*

STANZ. XLII.

Speaking of the garden of Adonis:

There is continual ſpring, and harveſt there
Continual, both meeting at one time: &c.

Taken from Homer's deſcription of the garden of Alcinous, Odyſſ. H. 117.

Τάων ἔπολε καρπὸς ἀπόλλυΐαι, οὐδ' ἐπιλείπει
Χείμαΐος, οὐδὲ θέρευς, ἐπέλήσιος· ἀλλὰ μάλ' αἰεὶ
Ζεφυρίη πνείουσα, τὰ μὲν φυει, ἄλλα δὲ πέσσει.

Ex iis fructus nunquam perit, neque deficit Hieme, neque æſtate, toto anno durans: ſed ſane ſemper Zephyrus ſpirans, hæc creſcere facit, aliaque matureſcere.

STANZ. L.

And his true love, fair Pſyche, with him plays, &c.

See Apuleius.

CANTO

CANTO VII. I.

Like as a hind ———
Yet flies away of her own feet affeard,
And every leaf, that ſhaketh with the leaſt
Murmur of wind, her terrour hath encreaſt.

Horace, Carm. I. XXIII. 1.

Vitas hinnuleo me ſimilis, Chloë, &c.

STANZ. IV.

Need teacheth her this leſſon hard and rare,
That Fortune all in equal lance doth ſway,
And mortal miſeries doth make her play.

Ovid, Ex Pont. IV. III. 49.

Ludit in humanis divina potentia rebus.

In equal lance, in equal balance.

STANZ. XLI.

The marble pillar, that is pight
Upon the top of Mount Olympus hight,
For the brave youthly champions to aſſay
With burning chariot wheels it nigh to ſmite.

A ſtrange miſtake to think that the Olympick games were *performed* upon the top of Mount Olympus. "Burning Wheels:" *fervidis rotis.* Horace.

CANTO

CANTO VIII. 30.

Proteus is ſhepherd of the ſeas of yore,
And hath the charge of Neptune's mighty herd.

Virgil, Georg. IV. 394.

Quippe ita Neptuno viſum eſt: immania cujus
Armenta, et turpis paſcit ſub gurgite phocas.

CANTO IX. 7.

For who wotes not, that woman's ſubtilties
Can guilen Argus, when ſhe lift miſdone?
It is not iron bands, nor hundred eyes,
Nor brazen walls, nor many wakeful ſpies,
That can with-hold her wilful wandring feet.

Ovid, Amor. III. IV. 19.

Centum fronte oculos, centum cervice gerebat
Argus: et hos unus ſæpe fefellit Amor.

Horace, Carm. III. XVI.

Incluſam Danaën turris aënea,
Robuſtæque fores, et vigilum canum
Triſtes excubiæ munierant ſatis, &c.

STANZ. XII, &c.

Britomartis is driven by a ſtorm, in the evening, to ſeek ſhelter in a ſhed, which happened to be full of

of gueſts, whom the ſame neceſſity had brought there: ſhe is refuſed entrance, challenges them, and fights with one of them. This ſeems to be copied from a like ſtory in Statius, Theb. I. 406.

liquentia nimbis
Ora comaſque gerens, ſubit uno tegmine, cujus
Fuſus humo gelida, partem prior hoſpes habebat, &c.

IBID.

Sorely thereat he was diſpleas'd, and thought
How to avenge himſelf ſo ſore abus'd,
And evermore the carl of courteſy accus'd.

The ſenſe muſt be *accuſed him of diſcourteſy, of rudeneſs:* and ſo he has it, VI. III. 33.

——— ſo foul abus'd
Of a rude churl, whom often he accus'd
Of foul diſcourteſy, unfit for knight.

STANZ. XIX.

Yet ſecretly their hoſt did at them lour,
And welcom'd more for fear than charity:
But they diſſembled what they did not ſee,
And welcomed themſelves.

I ſhould think they diſſembled what they *did* ſee; or, what they *would not* ſee.

STANZ.

STANZ. LI.

Paridel ſays to Britomartis:

Therefore, Sir, I greet you well.

As if he thought her a knight; whereas it appears from Stanz. XX, &c. that he muſt have known that ſhe was a woman. The ſame fault is to be found lower, IV. VI. 34.

CANTO X. 47.

Malbecco,

like a goat emongſt the goats did ruſh,
That through the help of his fair horns on hight,
And miſty damp of miſconceiving night,
And eke through likeneſs of his goatiſh beard,
He did the better counterfeit aright.

He gives Malbecco a pair of real horns, becauſe he was a cuckold: which is deſcending very low. He makes amends for this fault in the ſequel, where the transformation of Malbecco into Jealouſy is extremely elegant.

CANTO XI. 14.

For, who nill bide the burden of diſtreſs,
Muſt not here think to live; for life is wretchedneſs.

Life is wretchedneſs, ſays Spenſer. Juſt ſo ſays Solon to

to Crœſus, in Herodotus, I. 32. Οὕλω ἄν, Κροῖσε, πᾶν ἐστι, ἀνθρωπηίη συμφορή. *Ita igitur, Crœſe, univerſum eſt, homo calamitas.*

STANZ. XIX.

Life is not loſt, ſaid ſhe, for which is bought
Endleſs renown, that more than death is to be fough.

He ought to have ſaid:

that more than life *is to be ſought.*

Virgil, Æn. V. 230.

vitamque volunt pro laude paciſci.

STANZ. XXX, &c.

Speaking of Jupiter:

Now like a ram, fair Helle to pervert,
Now like a bull Europa to withdraw,——
Soon after that into a golden ſhower
Himſelf he chang'd, fair Danae to view.—
Then was he turn'd into a ſnowy ſwan,
To win fair Leda to his lovely trade.—
Twice was he ſeen in ſoaring eagle's ſhape,
And with wide wings to beat the buxom air:
Once when he with Aſterie did 'ſcape;
Again, when as the Trojan boy ſo fair
He ſnatch'd from Ida hill. ——

In

In Satyr's ſhape Antiopa he ſnatch'd,
And like a fire, when he Ægin' aſſay'd:
A ſhepherd, when Mnemoſyne he catch'd:
And like a ſerpent to the Thracian maid.

From Ovid, Met. VI. 103.

Mæonis eluſam deſignat imagine tauri
Europen. ———
Fecit et Aſterien aquila luctante teneri:
Fecit olorinis Ledan recubare ſub alis:
Addidit, ut Satyri celatus imagine pulchram
Jupiter implerit gemino Nyctëida fœtu:
Amphitryon fuerit, cum te, Tyrinthia, cepit:
Aureus ut Danaën, Aſopida luſerit igneus;
Mnemoſynen paſtor: varius Deoïda ſerpens.

I don't remember to have read that Jupiter turned himſelf into a ram for Helle's ſake. She whom Spenſer calls the *Thracian maid*, is called by Ovid *Deoïs*, and ſuppoſed to be Proſerpina. As Spenſer ſays, *to beat the buxom air*, So Milton: *Winnows the buxom air.*

STANZ. XXXVI.

And thou, fair Phœbus, in thy colours bright,
Waſt there enwoven, and the ſad diſtreſs
In which that Boy thee plunged, for deſpite
That thou bewrayd'ſt his Mother's wantonneſs.—
For-thy he thrill'd thee with a leaden dart,
To love fair Daphne, which thee loved leſs.

It

It is a downright blunder to ſay that Cupid ſhot Apollo with a leaden dart, when he made him love Daphne. Hear Ovid, Met. I. 468.

Eque ſagittifera promſit duo tela pharetra
Diverſorum operum. Fugat hoc, facit illud amorem.
Quod facit, auratum eſt, et cuſpide fulget acuta:
Quod fugat, obtuſum eſt, et habet ſub arundine plumbum.
Hoc Deus in nympha Peneide fixit; at illo
Læſit Apollineas trajecta per oſſa medullas.

Spenſer ſays that Phœbus was thus puniſhed for having diſcovered the affair of Mars and Venus; but Venus took her revenge of him, by making him fall in love with Leucothee. At leaſt Ovid ſays ſo, Met. IV. 190.

STANZ. XXXVII.

He ſays that Coronis, the miſtreſs of Apollo, was turned into a ſweet-briar: a metamorphoſis, of which Ovid ſays nothing in the ſtory of Coronis.

STANZ. XXXIX.

Speaking of Phœbus:

He loved Iſſe for his deareſt dame,
And for her ſake her cattle fed awhile,
And for her ſake a cowherd vile became;
The ſervant of Admetus, cowherd vile,

Whiles

Whiles that from heaven he ſuffered exile.
Long were to tell each other lovely fit,
Now like a lion, hunting after ſpoil,
Now like a *hag*, now like a falcon flit.

Here is a fault, either of the poet's, or elſe occaſioned by a wrong punctuation: for, as the text ſtands, the ſenſe is, that Apollo, for the ſake of Iſſe, and that he might feed her cattle, became the cowherd of Admetus. They are two diſtinct Fables; and they might be ſeparated by a full ſtop, or a colon, thus:

And for her ſake a cowherd vile became:
The ſervant of Admetus, cowherd vile,
Whiles that from heaven he ſuffered exile.

That is: *he alſo became the ſervant of Admetus, a cowherd vile*, &c. This is pretty much in Spenſer's elliptical manner, ſo that poſſibly he might intend it ſo.

In Hughes' Edit. it is:

The ſervant of Admetus' *cowherd vile.*

That is, *the ſervant of the cowherd of Admetus*; which is ſtill worſe.

He follows Ovid, Met. VI. 122.

Eſt illic agreſtis imagine Phœbus:
Utque modò accipitris pennas, modò terga leonis
Geſſerit; ut paſtor Macareïda luſerit Iſſen.

The words in Ovid, *agreſtis imagine Phœbus*, which

are not explained by the Commentators that I have ſeen, relate probably to his ſerving Admetus. Inſtead of *hag*, I read

Now like a *ſtag*, now like a falcon flit.

Natalis Comes, IV. 10. ſays of Apollo: *Fertur hic deus in varias formas ob amores fuiſſe mutatus in* leonem, *in* CERVUM, *in* accipitrem.

STANZ. XL.

That his ſwift chariot might have paſſage wide,
Which four great Hippodames did draw in team-wiſe ty'd.

Hippopotamoi, Sea-horſes.

STANZ. XLI, XLII.

For, privy love his breaſt empeirced had;
Ne ought, but dear Biſaltis, ay could make him glad.

He loved eke Iphimedia dear;
And Æolus' fair daughter, Arne hight,
For whom he turn'd himſelf into a ſteer,
And fed on fodder, to beguile her ſight.
Alſo to win Deucalion's daughter bright,
He turn'd himſelf into a dolphin fair;
And like a winged horſe he took his flight,
To ſnaky-lockt Meduſa to repair,
On whom he got fair Pegaſus, that flitteth in the air.

He

He ſpeaks of Neptune. From Ovid, Met. VI. 115.

Te quoque mutatum torvo, Neptune, juvenco
Virgine in Æoliâ poſuit. Tu viſus Enipeus
Gignis Aloïdas; aries Biſaltida fallis.
Et te, flava comas, frugum mitiſſima mater,
Senſit equum; te ſenſit avem crinita colubris
Mater equi volucris: ſenſit delphina Melantho.

See the Commentators. See alſo Heſiod, Theog. 280. who ſays, that when Perſeus cut off the head of Meduſa, Pegaſus ſprang forth.

STANZ. XLIII.

Next Saturn was, (but who would ever ween
That ſullen Saturn ever ween'd to love?
Yet love is ſullen, and Saturn-like ſeen,
As he did for Erigone it prove;)
That to a Centaur did himſelf tranſmove.
So prov'd it eke that gracious God of wine,
When for to compaſs Phillira's hard love,
He turn'd himſelf into a fruitful vine,
And into her fair boſom made his grapes decline.

How many miſtakes are here! Saturn, ſays he, lov'd Erigone, and Bacchus Phillira. On the contrary, Bacchus loved Erigone, and Saturn *Philyra*, for that is her name. Nor did Saturn turn himſelf into a Centaur, but into a horſe.

Ovid. Met. VI. 125.

Liber ut Erigonen falſâ deceperit uvâ:
Ut Saturnus equo geminum Chirona creârit.

Virgil, Georg. III. 92.

Talis et ipſe jubam cervice effudit equina
Conjugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.

Where he follows Apollonius, Lib. II.

That gracious God of wine. By *gracious* perhaps he means *handſome.* So the French, if I miſtake not, uſe the word *gracieux.* It might be proved from a thouſand teſtimonies of ancient authors, that Bacchus was very handſome. Broukhuſius has collected ſome of them, in his notes on Tibullus, II. III. 35. where he is very angry with thoſe moderns, who in pictures, images, and poetry, make Bacchus deformed, and with a huge belly: *Pueriliter peccant noſtri artifices, qui Bacchum fingunt et pingunt enormiter obeſum ac pinguem, cum prominente aqualiculo, &c.* However it is obſervable that Bacchus has had this affront put upon him in ancient times; and has been repreſented as bloated and tun-bellied, if we may believe the Scholiaſt of Ariſtophanes, Ran. 202. where Charon ſays to Bacchus:

Οὐκοῦν καθεδεῖ δῆτ' ἐνθαδὶ, γάστρων;

And the Scholiaſt notes: γάστρων, γαστρίμαργε. Εἰσάγουσι γὰρ τὸν Διόνυσον προγάστορα καὶ ὀιδαλέον ἀπὸ τῆς ἀργίας καὶ οἰνοφλυγίας.

STANZ.

STANZ. XLVII.

On which there ſtood an image all alone
Of maſſy gold, which with his own light ſhone;
And wings it had, with ſundry colours dight.

He ſpeaks of an image of Cupid. In an Epigram aſcribed to Virgil:

Marmoreuſque tibi diverſicoloribus alis
In morem picta ſtabit Amor pharetra.

CANTO XII. 7.

Or that ſame dainty Lad, that was ſo dear
To great Alcides, that when-as he dy'd,
He wailed womanlike with many a tear, &c.

It is unpoetical to make Hylas die. The Nymphs gave him immortality.

ὄφρα σὺν αὐλῇσι
Ἀθανάλός τε πέλῃ καὶ ἀγήραος ἡμαλὰ πάντα.

Indeed, the chorus in Seneca's Medea ſpeaks of the death of *Hylas*. v. 647.

Morte quod crimen tener expiavit
Herculi magno puer irrepertus?

But there was a reaſon for it. The chorus obſerves that the Argonauts came to unfortunate ends; and therefore mentions only the death of *Hylas*, and paſſes over the poetical ſtory of his being made

a Deity. Auſonius alſo ſpeaks of his death, Epigr. XCV.

Aſpice quam blandæ necis ambitione fruatur,
Letifera experiens gaudia, pulcher Hylas!
Oſcula et infeſtos inter moriturus amores,
Ancipites patitur Naiadas Eumenides.

See Virgil, Ecl. VI. 43.

STANZ. XLI.

With that great chain, wherewith not long ygo
He bound that piteous lady priſoner, now releaſt,
Himſelf ſhe bound.

Spenſer in his Fairy Queen never, that I know of, uſes verſes of ſix feet, except in the laſt line of the Stanza. He has done ſo here through overſight; unleſs it be a fault of the preſs, which is not ſo probable.

STANZ. XLVII.

But now my teem begins to faint and faile,
All woxen weary of their journal toile:
Therefore I will their ſweaty yokes aſſoile
At this ſame furrow's end, till a new day.

Virgil, Georg. II. 541.

Sed nos immenſum ſpatiis confecimus æquor:
Et jam tempus equûm fumantia ſolvere colla.

BOOK

BOOK IV.

INTRODUCTION.

STANZ. V.

Which that ſhe may the better deign to hear,
Do thou, drad Infant, Venus' dearling dove,
From her high ſpirit chace imperious fear:'

By *fear* he means, an awful majeſty, raiſing fear in thoſe who approach her.

CANTO I. 13.

Spenſer here gives a deſcription of what we call *Aurora Borealis:*

Like as the ſhining ſkie in ſummer's night,
What time the days with ſcorching heat abound,
Is creaſted all with lines of fiery light;
That it prodigious ſeems, in common peoples ſight.

STANZ. XXIII.

And of the dreadful diſcord, which did drive
The noble Argonauts to outrage fell;
That each of life ſought others to deprive,
All mindleſs of the golden Fleece, which made them ſtrive.

Apollonius Rhodius and Valerius Flaccus mention ſome quarrels that aroſe amongſt the Argonauts, and the former introduces Orpheus pacifying them by playing on his harp. They ſay nothing of any contention they had for the golden

Fleece: but perhaps Spenſer means, that, falling out, they forgot the golden Fleece, for the ſake of which they were engaged in ſo dangerous an expedition. If that be his meaning, it is ill expreſſed. And that it is his meaning, is probable from what he ſays, Sonnet XLIV.

When thoſe renowned noble peers of Greece
Through ſtubborn pride among themſelves did jar,
Forgetful of the famous golden Fleece;
Then Orpheus with his harp their ſtrife did bar.

So after, B. IV. Cant. II. 1.

Such one was Orpheus, that when ſtrife was grown
Amongſt thoſe famous imps of Greece, did take
His ſilver harp in hand, and ſhortly friends them make.

The effect which the harp and voice of Orpheus had upon the Argonauts is elegantly deſcribed by Apollonius, I. 512. When Orpheus had ended his ſong, they, ſays the Poet, intent, and bending towards him,

" Thought him ſtill ſpeaking, ſtill ſtood fix'd to hear *."

Ἦ, καὶ ὁ μὲν Φόρμιγγα σὺν ἀμβροσίῃ ἀνέθηκεν αὐδῇ·
Τοὶ δ' ἄμοτον λήξαντος ἔτι πρὸς χοῦλον κάρηνα
Πάντες ἐμῶς, ὀρθοῖσιν ἐπ' ὄασιν ἠρεμέοντες
Κηληθμῷ· τοῖόν σφιν ἐνέλλιπε θέλκτιν ἀοιδήν.

* See Bp. Newton's edition of Milton, Par. Loſt, B. VIII. v. 2. and our author's note there inſerted.

STANZ.

STANZ. XLV.

He little anſwer'd, but in manly heart
His mighty indignation did forbear;
Which was not yet ſo ſecret, but ſome part
Thereof did in his frowning face appear:
Like as a gloomy cloud, the which doth bear
An hideous ſtorm, is by the northern blaſt
Quite overblown; yet doth not paſs ſo clear,
But that it all the ſky doth overcaſt
With darkneſs dread, and threatens all the world to waſte.

So Milton, II. 713.

And ſuch a frown
Each caſt at th' other, as when two black clouds,
With heaven's artillery fraught, come rattling on
Over the Caſpian, then ſtand front to front,
Hov'ring a ſpace, till winds the ſignal blow
To join their dark encounter in mid air:
So frown'd the mighty combatants, that Hell
Grew darker at their frown.

STANZ. XLIX.

As when in chace
The Parthian ſtrikes a ſtag with ſhivering dart.

Virgil, Æn. XII. 856.

Non ſecus ac nervo per nubem impulſa ſagitta,
Armatam ſævi Parthus quam felle veneni,
Parthus, ſive Cydon, telum immedicabile torſit.

CANTO

CANTO II. 2.

Such, muſic is wiſe words with time *conſented*,
To moderate ſtiff minds, diſpos'd to ſtrive:
Such, as that prudent Roman well invented,
What time his people into parts did rive,
Them reconcil'd again, and to their homes did drive.

So Fol. Ed. 1679. In Hughes' Edit. it happens to be *concented*, which I take to be right. *concented* from *concinere*; *words concented with time*; words agreeing with time, words ſpoken in proper time. The *prudent Roman* is Agrippa Menenius. In theſe lines of Spenſer the conſtruction ſeems faulty.

STANZ. XXXIV.

Addreſſing himſelf to Chaucer:

——but through infuſion ſweet
Of thine own ſpirit, (which doth in me ſurvive,)
I follow here the footing of thy feet.

He ſeems to copy from Lucretius, III. 3.

Te ſequor, O Graiæ gentis decus, inque tuis nunc
Fixa pedum pono preſſis veſtigia ſignis.

STANZ. LI.

For what the Fates do once decree,
Not all the Gods can change, nor Jove himſelf can free.

This was the notion of many heathens. See Æſchylus,

Æſchylus, Prometh. 516. Ovid, Met. IX. 429. Quintus Smyrnæus, Lib. III. Lib. XI. Lib. XIII. Herodotus, I. 91. Τὴν πεπρωμενην μοίρην ἀδύνατά ἐστι ἀποφυγέειν καὶ θεῷ. *Sortem fato deſtinatam defugere, deo quoque eſt impoſſibile.* Several writers ſuppoſe that Herodotus in theſe words has declared his own ſentiments, and quote them as a ſaying of that Hiſtorian: but he gives them as the anſwer of Apollo's Prieſteſs to the meſſengers ſent by Crœſus.

CANTO III. 23.

Like as a ſnake, whom weary winter's teen
Hath worn to nought, now feeling ſummer's might,
Caſts off his ragged ſkin, and freſhly doth him dight.

From Virgil, Æn. II. 471.

Qualis ubi in lucem coluber, mala gramina paſtus,
Frigida ſub terra tumidum quem bruma tegebat,
Nunc poſitis novus exuviis, nitiduſque juventâ,
Lubrica convolvit ſublato pectore terga
Arduus ad ſolem, et linguis micat ore triſulcis.

STANZ. XXXVIII.

The chariot decked was in wondrous wiſe,
With gold and many a gorgeous ornament,
After the Perſian monarch's antique guiſe.

Poſſibly he had in view the chariot of Darius. Q. Curtius, III. 111. *Utrumque currus latus deorum ſimulacra*

ſimulacra ex auro argentoque expreſſa decorabant: diſtinguebant internitentes gemmæ jugum; ex quo eminebant duo aurea ſimulacra cubitalia, ——. Inter hæc auream aquilam pinnas extendenti ſimilem ſacraverant.

STANZ. XLIII.

Nepenthe is a drink of ſovereign grace,
Devized by the gods, for to aſſuage
Heart's grief, and bitter gall away to chace,
Which ſtirs up anguiſh and contentious rage:
Inſtead thereof, ſweet peace and *quiet age*
It doth eſtabliſh in the troubled mind.

Homer, Odyſſ. Δ. 220.

Αὐτίκ' ἄρ' εἰς οἶνον βάλε [Ἑλένη] φάρμακον, ἔνθεν ἔπινον,
Νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἁπάντων·
Ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη,
Οὐκ ἂν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,
Οὐδ' εἰ οἱ κατατεθναίη μήτηρ τε πατήρ τε,
Οὐδ' εἰ οἱ προπάροιθεν ἀδελφεὸν, ἢ φίλον υἱὸν,
Χαλκῷ δηϊόῳεν, ὁ δ' ὀφθαλμοῖσιν ὁρῷτο.

Protinus ſanè in vinum miſit [Helena] *pharmacum unde bibebant,*
Abſque dolore et ira, malorum oblivionem inducens.
Qui illud deglutierit poſtquam crateri mixtum erit,
Non utique tota die profundere poterit lacrimas a palpebris,
Non ſi ei mortui fuerint materque paterque,
Neque ſi ei coram fratrem, aut charum filium
Ferro trucidarent, ipſe vero oculis videret.

Quære,

Quære, Whether inſtead of *quiet age*, it ſhould be *Quietage?* which was alſo the conjecture of a friend: and whether there be ſuch a word in other writers?

STANZ. XLVII.

Which when ſhe ſaw, down on the bloody plain
Herſelf ſhe threw, and tears 'gan ſhed amain;
Amongſt her tears immixing prayers meek,
And with her prayers, reaſons to reſtrain
From bloody ſtrife, and bleſſed peace to ſeek;
By all that unto them was dear, did them beſeek.

Did them beſeek; did beſeech them; inſtead of *And did beſeech them*, according to Spenſer's manner, who perpetually drops the connection. Or thus:

—— ſtrife; and bleſſed peace to ſeek
By all that unto them was dear did them beſeek.

"and did beſeech them to ſeek peace." No need then for that bungling parentheſis, which is in both my editions:

And (with her prayers, reaſons to reſtrain
From bloody ſtrife, and bleſſed peace to ſeek)
By all that unto them was dear did them beſeek.

CANTO IV. 2.

That now a new debate
Stir'd up 'twixt *Clandamour* and Paridel.

So Fol. Edit. 1679. a falſe print for *Blandamour*. In Hughes' Edit. it is Scudamore, which is wrong.

STANZ.

STANZ. XV.

Yet did the workmanſhip far paſs the coſt.

Ovid, Met. II. 5.

Materiem ſuperabat opus.

CANTO V. 5, 6.

— On *Aridalian* mount, where many an hour
She [*Venus*] with the pleaſant Graces wont to play.
That goodly belt was *Ceſtas* hight by name.

So Fol. Edit. 1679. and Hughes' Edit. It ſhould be *Acidalian* and *Cèſtus*. *Venus* was called *Acidalia, a fonte Acidalio*. There is no *Acidalian mountain*. Spenſer has it again, VI. x. 8, 9.

Therefore it rightly cleeped was mount Acidale.
They ſay that Venus, when ſhe did diſpoſe
Herſelf to pleaſance, uſed to reſort
Unto this place.

In his *Epithalamium* he has

—— the Acidalian *brook*.

STANZ. VI.

The Judges, which thereto ſelected were,
Into the Martian Field adown deſcended.

Alluding to the *Campus Martius*, and to the phraſe *deſcendere in Campum*.

STANZ. XII.

ne he that thought
For Chian folk to pourtrait beautie's Queen,
By view of all the faireſt to him brought,
So many fair did ſee.

Zeuxis drew Helena for the inhabitants of Croton, ſay ſome; of Agrigentum, ſay others; and choſe five of their women to copy from. This is the ſtory that Spenſer alludes to, and miſtakes.

STANZ. XV.

As guileful goldſmith, that by ſecret ſkill,
With golden foil doth finely overſpred
Some baſer metal, which commend he will
Unto the vulgar *for* good gold inſted.

He might have put,—*of good gold inſtead.*
So IV. VII. 7. ——*for ſteel to be inſted.*

STANZ. XXXVII.

The which in Lipari do day and night
Frame thunderbolts for Jove's avengeful threat.

Inſtead of *Lipara*, or *Lipare*.

CANTO VII. 12.

—The vileſt wretch alive;
Whoſe curſed uſage and ungodly trade
The heavens abhor, and into darkneſs drive.

Ill expreſſed; unleſs I miſtake the ſenſe, which ſeems

ſeems to be this: *whoſe ungodly trade the heavens abhor; and whoſe ungodly trade, &c. drive the heavens into darkneſs.*

I. VI. 6.

And Phœbus, flying ſo moſt ſhameful ſight,
His bluſhing face in foggy cloud implies.

In this manner he often ſpeaks. "Implies:" See Remark on I. IV. 28. page 79.

STANZ. XXXII.

Yet over him ſhe there long gazing ſtood,
And oft admir'd his monſtrous ſhape, and eft
His mighty limbs.

Virgil, Æn. VIII. 265.

Nequeunt expleri corda tuendo
Terribiles oculos, vultum, villoſaque ſetis
Pectora ſemiferi.

CANTO VIII. 16.

When ſo he heard her ſay, eftſoons he brake
His *ſudden* ſilence, which he long had pent;
And, ſighing inly deep, her thus beſpake.

Sudden ſilence is not proper: *ſullen ſilence* would have been better; and I incline to think that Spenſer intended it ſo. So in the Shepherd's Calender MAY:

At laſt, her ſullen ſilence ſhe broke.

That is, after having been unable ſome time to ſpeak, for ſorrow.

STANZ

STANZ. XLIX.

Therefore Corflambo was he call'd aright,
Though nameleſs there his body now doth lie.

His head was cut off. *Nameleſs body* is taken from Virgil, Æn. II. 557.

Jacet ingens litore truncus,
Avolſumque humeris caput, et ſine nomine corpus.

CANTO X. 27.

Such were great Hercules, and Hylas dear;—
Pylades, and Oreſtes by his ſide: ——
Damon and Pythias, whom death could not ſever.

The name of *Damon*'s friend is *Phintias*. I ſuppoſe he makes the ſecond ſyllable in *Pylades* long. So V. v. 24. ſpeaking of Hercules:

How for Iola's ſake he did apply
His mighty hands, the diſtaff vile to hold.

He commits the ſame fault in the ſecond ſyllable of *Iola*, or *Iole*. The old Engliſh poets regard not quantity.

STANZ. XXXVIII.

Speaking of the Temple of Venus:

An hundred altars round about were ſet,
All flaming with their ſacrifice's fire.

Virgil, Æn. I. 415.

Ipſa Paphum ſublimis abit, ſedeſque reviſit
Læta ſuas: ubi templum illi, centumque Sabæo
Thure calent aræ, ſertiſque recentibus halant.

STANZ. XLIV.

Great Venus, queen of beauty and of grace,
The joy of gods and men; that under ſkie
Doſt faireſt ſhine, and moſt adorn thy place,
That with thy ſmiling look doſt pacify
The raging ſeas, and mak'ſt the ſtorms to fly, &c.

"*This is taken from* Lucretius' *invocation of the ſame Goddeſs, in the beginning of his poem, and may be reckoned one of the moſt elegant tranſlations in our lnaguage.*" Mr. HUGHES. It is, for the moſt part, an elegant tranſlation, but not an accurate one; nor was it, I ſuppoſe, deſigned to be ſuch. It certainly is below the original.

STANZ. XLVII.

Great God of men and women, queen of th' air,
Mother of laughter, and well-ſpring of bliſs.

Here *Venus* is called a *God*. So Virgil, Æn. II. 632.

Deſcendo, ac, ducente Deo, *flammam inter et hoſtes*
Expedior.

Where

Where Servius: "DEO, *ſecundum eos, qui dicunt utriuſque ſexus participationem habere numina: nam ait Calvus:*

Pollentemque deum Venerem, &c."

I believe Spenſer had this place of Servius in his mind.

Herodotus, I. 105. having ſaid that a few Scythians ſpoiled the temple of Cœleſtial Venus, [Οὐρανίης Ἀφροδίτης] adds, that for their impiety, the GOD puniſhed them: ἐνέσκηψε Ὁ ΘΕΟΣ θήλειαν νοῦσον. But Gronovius is of opinion that ὁ Θεὸς here means *numen*, τὸ Θεῖον, without any particular reference to Venus. See his note.

Mother of laughter: φιλομειδής. Homer.

CANTO XI. 9.

not if a hundred tongues to tell,
And hundred mouths, and voice of braſs I had.

From Virgil, Æn. VI. 625. who imitates Homer.

STANZ. XIII.

Spenſer in this Canto enumerates the Sea Gods, and deſcendants from Neptune; and amongſt them names

Aſtræus, that did ſhame
Himſelf with inceſt of his kin unken'd.

Compare Spenſer's catalogue with Natalis Comes, II. 8. where you may find the ſtory of Aſtræus. I have met with two others of that name; one, a ſon of Terra and Tartarus, who was one of the Giants, mentioned by Hyginus; the other, a ſon of Silenus, in Nonnus Dionyſ. And a third, the ſon of Crius and Eurubie, is found in Heſiod and Apollodorus.

STANZ. XVIII.

Speaking of the ſons of Oceanus and Tethys:

Of all which, Nereus, th' eldeſt and the beſt,
Did firſt proceed, than which none more upright,
Ne more ſincere in word and deed profeſt;
Moſt void of guile, moſt free from foul deſpight,
Doing himſelf, and teaching others to do, right.

From Heſiod, Θεογ. 233.

Νηρέα τ' ἀψευδέα καὶ ἀληθέα γείνατο Πόντος
Πρεσβύτατον παίδων· αὐτὰρ καλέουσι Γέροντα,
Οὕνεκα νημερτής τε καὶ ἤπιος, οὐδὲ Θεμιστέων
Λήθεται, ἀλλὰ δίκαια καὶ ἤπια δήνεα οἶδεν.

Nereumque alienum a mendacio, et veracem genuit Pontus,
Maximum natu filiorum: ſed vocant Senem,
Eò quod verus atque placidus: nec juris et æqui
Obliviſcitur, ſed juſta et moderata judicia novit.

Nereus is called *the aged* in Homer, Heſiod, Æſchylus, Virgil, Ovid, the Poet called Orpheus, and

and Pauſanias Lacon. Euſtathius on Homer, Il. A. 250. p. 116. Ed. Rom. Ισέον ὅτι πολιὰν ἅλα ὁ μῦθος λέγει τὴν γραιαν, καθά φησι τὸν Νηρέα γέροντα. Servius on Virgil, Georg. IV. 403. *Fere omnes Dii marini ſenes ſunt, albent enim eorum capita ſpumis aquarum.* We may alſo obſerve, that γραῦς means either an *old woman*, or *froth*, *ſcum*. Ariſtophanes plays upon the word, *Plut.* 1205.

STANZ. XIX.

—When Paris brought his famous prize,
The fair Tindarid [Tyndarid] laſs, he him foretold
That her all Greece with many a champion bold
Should fetch again.

He ſpeaks of Nereus. From Horace, L. I, Od. xv. 1.

Paſtor cum traheret, &c.

STANZ. XX.

Long Rhodanus, whoſe ſource ſprings from the ſkie.

Διιπετὴς.

STANZ. XXI.

Great Ganges, and immortal Euphrates,
Deep Indus, and Mæander intricate,
Slow Peneus, and tempeſtuous *Phaſides*,
Swift Rhene, and Alpheus ſtill immaculate,
Oraxes, feared for great Cyrus' fate.

He makes the ſecond ſyllable in Euphrates ſhort,

and gives him the pompous epithet *immortal*, which, after all, is but a botch. *Slow* is no epithet for *Peneus*. He is called *Theſſalus torrens*, by Seneca, Herc. Fur. 288. By Phaſides I ſuppoſe he means Phaſis, who is called μέγας, ταχὺς, βίαιος, δινήεις, *rapidus*. Inſtead of *Oraxes*, it ought to be, as a friend alſo conjectured,

Araxes, feared for great Cyrus' fate.

For Cyrus croſſed the river Araxes to fight the Maſſagetæ, of whom Tomyris was queen. The battle was fought near the river, and Cyrus was there worſted, and ſlain. So ſays Herodotus, I. 201, &c.

STANZ. XXV.

Speaking of a River-God:

And his beard all gray,
Dewed with ſilver drops, that trickled down alway.

Sophocles, Trachin. 14. of Acheloüs.

ἐκ δὲ δασκίου γενειάδος
Κρουνοὶ διερράινοντο κρηναίου ποτοῦ.

Ovid, Faſt. I. 375. of Proteus;

Oraque cærulea tollens rorantia barba.

Statius, Theb. IX. 414. of Iſmenus:

tumido de gurgite ſurgit
Spumoſum attollens apicem, lapſuque ſonoro
Pectora cæruleæ rivis manantia barbæ.

Claudian,

Claudian, Conſ. Pr. et Ol. 222. of the Tiber:

Diſtillant per pectus aquæ: frons hiſpida manat
Imbribus: in liquidos fontes ſe barba repectit.

Sidonius, Carm. II. 335. of the ſame.

Dat ſonitum mento unda cadens, licet hiſpida ſetis
Suppoſitis multum ſedaret barba fragorem.

STANZ. XXVIII.

Like as the mother of the Gods, they ſay
In her great iron chariot wonts to ride,
When to Jove's palace ſhe doth take her way;
Old Cybele, array'd with pompous pride,
Wearing a diadem embattled wide
With hundred turrets.

Virgil, Æn. VI. 784.

Qualis Berecynthia mater
Invehitur curru Phrygias turrita per urbes.

STANZ. XLVII.

Speaking of a River Goddeſs:

Under the which her feet appeared plain,
Her ſilver feet.

ἀργυρόπεζα.

STANZ. XLVIII, &c.

The Nereids, according to Spenſer, are,

Amphitrite, *Agave*, Actea, [it ſhould be *Actæa*]
Autonoë, Alimeda, [it ſhould be *Halimede*] *Cymothoë*,

Cymodoce, *Cymo*, *Doto*, Dinamene, [it ſhould be *Dynamene*] *Doris*, *Eucrate*, *Eunica*, *Eulimene*, *Erato*, *Evagore*, *Eione*, *Eupompe*, Endore, [I ſuppoſe it ſhould be *Eudore*] Everna, [it ſhould be *Euarne*, Εὐάρνη] *Glauce*, *Galene*, Galathæa, [it ſhould be *Galatea*] *Glauconome*, *Hippothoë*, Hyponeo, [it ſhould be *Hipponoë*] Liſianaſſa, [it ſhould be *Lyſianaſſa*] *Laomedia*, *Liagore*, *Melite*, *Menippe*, *Neſæa*, *Neſo*, Nemertea, [it ſhould be *Nemertes*] *Proto*, *Paſithee*, *Pheruſa*, *Phao*, *Poris*, Panopæ, [it ſhould be *Panope*] Protomedæa, [it ſhould be *Protomedea*, Πρωτομέδεια] Pronæa, [it ſhould be *Pronoë*] *Pontoporea*, *Polynome*, *Pſamathe*, *Spio*, *Sao*, *Thetis*, *Thalia*, Themiſte, [it ſhould be *Themiſto*.]

Phao and *Poris* are two Nereids, that I think I never met with elſewhere. Spenſer follows Heſiod.

BOOK V.

INTRODUCTION.

STANZ. VIII.

And if to thoſe Egyptian wizards old,
Which in ſtar-read were wont have beſt insight,
Faith may be given, it is by them told,
That ſince the time they firſt took the ſun's height,

Four

Four times his place he ſhifted hath in ſight,
And twice hath riſen, where he now doth weſt,
And weſted twice, where he ought riſe aright.

From Herodotus, II. 142. The Ægyptian Prieſts ἐν τούτῳ τῷ χρόνῳ τετράκις ἔλεγον ἐξ ἠθέων τοῦ ἡλίου ἀνατεῖλαι· ἔνθά τε νῦν καταδύεται, ἐνθεῦτεν δὶς ἐπαντεῖλαι· καὶ ἔνθεν νῦν ἀνατέλλει, ἐνθαῦτα δὶς καταδῦναι. *Intra hoc tempus dicebant quater ſolem extra ſedes ſuas fuiſſe ortum. Bis denuo illinc exortum ubi nunc occidit; bis autem unde nunc oritur, illic occidiſſe.*

STANZ. IX.

For during Saturn's ancient reign, it's ſaid,
That all the world with goodneſs did abound;
All loved vertue, no man was affraid
Of force, ne fraud in wight was to be found:
No war was known, no dreadful trumpet's ſound:
Peace univerſal reign'd 'mongſt men and beaſts,
And all things freely grew out of the ground.

Ovid, Met. I. 89, 98, &c.

Aurea prima ſata eſt ætas, quæ vindice nullo,
Sponte ſua, ſine lege, fidem rectumque colebat.
Pœna metuſque aberant. ——
Non tuba directi, non æris cornua flexi,
Non galeæ, non enſis, erant. Sine militis uſu
Mollia ſecuræ peragebant otia gentes.
Ipſa quoque immunis, raſtroque intacta, nec ullis
Saucia vomeribus, per ſe dabat omnia tellus.

CANTO I. 10.

Speaking of Arthegal's ſword.

For of moſt perfect metal it was made,—
And was of no leſs vertue, than of fame.
For there no ſubſtance was ſo firm and hard,
But it would pierce or cleave, where-ſo it came.

So Milton, Par. Loſt, VI. 320.

—but the ſword
Of Michael from the armory of God
Was giv'n him temper'd ſo, that neither keen
Nor ſolid might reſiſt that edge.

STANZ. XII.

Arthegal is attended by Talus:

made of iron mould,
Immoveable, reſiſtleſs, without end.

Concerning this man of iron, or rather of braſs, Τάλως χάλκειος, ſee Apollonius, IV.

STANZ. XXVI.

Sith then, ſaid he, ye both the dead deny,
And both the living lady claim your right,
Let both the dead and living equally
Divided be betwixt you here in fight, &c.

Copied from Solomon's judgment, 1 Kings iii. 16.

CANTO II. 27.

Thereafter all that mucky pelf he took,
The ſpoil of people's evil-gotten good,
The which her ſire had ſcrap'd by hook and crook,
And, burning all to aſhes, pour'd it down the brook.

Alluding to Deuteron. ix. 21. *And I took your ſin, the calf which ye had made, and burnt it with fire, and ſtamped it, and ground it very ſmall, even until it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the mount.*

CANTO III. 25.

As when the daughter of Thaumantes fair, &c.

Thaumantias Iris: the daughter of *Thaumas*, not *Thaumantes*.

STANZ. XL.

Fit for ſuch ladies, and ſuch *lovely* knights.

Methinks it would be better to give the Ladies the epithet; and to read,

Fit for ſuch *lovely* ladies, and ſuch knights.

VI. XII. 34.

And therein ſhut up his blaſphemous tongue,
For never more defaming gentle knight,
Or *any* lovely lady doing wrong.

So

So Fol. Ed. 1679. In Hughes' Edit.

Or *unto* lovely lady doing wrong.

CANTO V. 25.

But vertuous women wiſely underſtand
That they were born to baſe humility,
Unleſs the heavens them lift to lawful ſovereignty.

Compare Milton, Par. Loſt, IX. 232. The laſt line was inſerted on account of Queen Elizabeth.

STANZ. XLIX.

Radigund ſays to Clarinda:

Say and do all that may thereto prevail;
Leave nought unpromis'd that may him perſuade;
Life, freedom, grace, and gifts of great avail,
With which the Gods themſelves are milder made.

He that compares this with Æn. IV. 424. *&c.* will be inclined to think that Spenſer had Virgil's Dido in view.

I, ſoror, atque hoſtem ſupplex adfare ſuperbum, &c.

That gifts can pacifie even the Gods, was a proverb amongſt the Heathen. Euripides, Med. 964.

πείθειν δῶρα καὶ θεούς, λόγος.
muneribus enim vel deos flecti fama eſt.

So Man makes God, in his *own image.*

CANTO VII. 2.

Well therefore did the antique world invent
That Juſtice was a God of ſovereign grace,
And altars unto him, and temples lent,
And heavenly honours in the higheſt place;
Calling him great Oſiris, of the race
Of th' old Ægyptian kings, that whilom were;
With feigned colours ſhading a true caſe:
For, that Oſiris, whilſt he lived here,
The juſteſt man alive, and trueſt did appear.

In Plutarch, De Iſid. p. 355. Oſiris is called μέγας βασιλεὺς εὐεργέτης. *Magnus rex beneficus,* Βασιλεύσαι δὲ Ὄσιριν Αἰγυπτίους μὲν εὐθὺς ἀπόρους βίου καὶ θηριώδους ἀπαλλάξαι, καρπούς τε δείξαντα, καὶ νόμους θέμενον αὐτοῖς, καὶ θεοὺς δείξαντα τιμᾶν· ὕστερον δὲ γῆν πᾶσαν ἡμερώσαντα διελθεῖν. *Jam Oſirin regno inito ſtatim Ægyptios inopi et belluina victus ratione ſolviſſe, cum et fruges iis oſtenderet, et leges poneret, et deorum cultum præciperet. Poſtmodo univerſam obiviſſe terram hominesque manſuetos redegiſſe.* P. 356. Ὁ γὰρ Ὄσιρις ἀγαθοποιός. *Eſt enim Oſiris beneficus.*

STANZ. IV.

Britomartis enters the temple of Iſis:

There ſhe received was in goodly wiſe
Of many prieſts, that duly did attend,—

All

All clad in linen robes, with ſilver hem'd;
And on their heads, with long locks comely kem'd,
They wore rich mitres.

The Prieſts of Iſis wore ἐσθῆτα λινέην μούνην, *veſtem tantummodo lineam*, ſays Herodot. II. 37. and hence are called *Linigeri* by many writers. Their heads were cloſe ſhaved, though Spenſer gives them *long locks*.

IBID.

To ſhew that Iſis does the moon portend;
Like as Oſiris ſignifies the ſun.

So Plutarch, De Iſid. p. 372.

STANZ. VI.

The image of Iſis was

—clothed all in garments made of line.

She is called *Linigera* by Ovid, and by others.

STANZ. VIII, &c.

Britomartis ſleeps in the temple of Iſis, and has viſions of what ſhould befall her. It was not unuſual for thoſe who conſulted the Gods, to ſleep in their temples; where, as we are informed, they uſed to have their fortunes told them.

Virgil,

Virgil, Æn. VII. 86.

——— *Huc dona ſacerdos*
Cum tulit, et cæſarum ovium ſub nocte ſilenti
Pellibus incubuit ſtratis, ſomnoſque petivit,
Multa modis ſimulacra videt volitantia miris:
Et varias audit voces, fruiturque deorum
Conloquio, atque imis Acheronta adfatur Averuis.

Servius: "Incubare *proprie dicuntur hi, qui dormiunt ad accipienda reſponſa: Unde eſt,* Ille incubat Jovi; *id eſt, dormit in Capitolio, ut reſponſa poſſit accipere.*

The Naſamones ſlept at the tombs of their anceſtors, in order to be informed of what they wanted to know.

Herodot. IV. 172.

Μαντεύονται δὲ ἐπὶ τῶν προγόνων φοιτέοντες τὰ σήματα· καὶ καταευξάμενοι, ἐπικοιμῶνται. τὸ δ' ἂν ἴδῃ ἐν τῇ ὄψει ἐνύπνιον, τοῦτῳ χρῶνται. *Divinant, ad majorum accedentes monumenta, et illis ubi preces peregerunt, indormiunt: ubi quodcumque per quietem inſomnium viderunt, eo utuntur.*

Tertul. de Animâ. p. 365.

"*Naſamonas propria oracula apud parentum ſepulchra manſitando captare, ut Heraclides ſcribit, vel Nymphodorus, vel Herodotus: Et Celtas apud virorum fortium buſta eâdem de cauſâ abnoctare, ut Nicander affirmat.*"

IBID.

IBID.

Her helmet ſhe unlac'd,
And by the altar's ſide her ſelf to ſlumber plac'd.
For other beds the prieſts there uſed none,
But on their mother Earth's dear lap did lie,
And bake their ſides upon the cold hard ſtone*.

So the Selli, in Homer, Il. Π. 233.

Ζεῦ ἄνα Δωδωναῖε, Πελασγικὲ, τηλόθι ναίων,
Δωδώνης μεδέων δυσχειμέρου· ἀμφὶ δὲ Σελλοὶ
Σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες, χαμαιεῦναι.

Jupiter rex Dodonæe, Pelaſgice, procul habitans,
Dodonæ præſidens hiberno-frigore-infeſtæ: circum autem Selli
Tui habitant interpretes pedibus-illoti, humi cubantes.

STANZ. X, XI.

Speaking of the prieſts of Iſis:

Therefore they mought not taſte of fleſhly food,
Ne feed on ought the which doth blood contain,
Ne drink of wine; for wine they ſay is blood,
Even the blood of Giants, which were ſlain
By thund'ring Jove in the Phlegrean plain:
For which the Earth (as they the ſtory tell)
Wroth with the Gods, which to perpetual pain
Had damn'd her ſons, which 'gainſt them did rebel,
With inward grief and malice did againſt them ſwell.

* *Quære?* "And *brake* their ſides, &c. Hor. Epod. XI. 34.
Limina dura, quibus
Lumbos et infregi latus.
See alſo Hor. L. III. Od. x. 19. Ovid, Rem. Amor. L. II.

And of their vital blood, the which was ſhed
Into her pregnant boſom, forth ſhe brought
The fruitful vine; whoſe liquor, bloody red,
Having the minds of men with fury fraught,
Mought in them ſtir up old rebellious thought
To make new war againſt the Gods again.

Concerning the temperance requiſite in the Prieſts of Iſis, ſee Plutarch, De Iſid. Ἡρξαντο δε πίνειν ἀπὸ Ψαμμητίχου, πρότερον δὲ οὐκ ἐπινον οἶνον, ὑ δὲ ἐσπενδον, ὡς φίλιον θεοῖς, ἀλλ' ὡς αἷμα τῶν πολεμησάντων ποτὲ τοῖς θεοῖς, ἐξ ὧν οἴονται πεσόντων καὶ τῇ γῇ συμμιγέντων ἀμπέλους γενέσθαι. διὸ καὶ τὸ μεθύειν ἐκφρονας ποιει καὶ παραπλῆγας, ὅτε δὴ τῶν προγόνων τὸ αἷμα ἐμπιπλαμένους. *Bibere autem cœperunt a Pſammetichō, cum neque bibiſſent ante, neque diis libaſſent vinum, non id gratum diis rati, ſed ſanguinem eorum qui aliquando bellum diis intuliſſent: ex quorum cadaveribus terræ permixtis putant vites eſſe ortas. Itaque etiam ebrietas inſanos facit et abalienat mente, impletis hominibus ſanguine ſuorum majorum.* Ibid. p. 353. To this fable (as a friend of mine thinks) *Androcydes* in his letter to Alexander may allude: Pliny XIV. 5.—*Androcydes ſapientia clarus ad Alexandrum Magnum ſcripſit, intemperantiam ejus cohibens: Vinum poturus, rex, memento te bibere ſanguinem terræ.* Where Harduin has a note that ſeems little to the purpoſe. I add here a paſſage, which I met with in the Chevræana, vol. I. p. 284. where Chevreau ſays of the Manichæans, *Ils rejettoient le Vieux Teſtament, La Loy de Moyſe, comme*

l' ouvrage du Dieu ſevere; condamnoient, avec Tatien, le mariage, l' uſage des oeufs, du lait, de la chair, du vin, qu'ils nommoient le fiel du Dieu des tenebres. They forbad the uſe of *wine*, which they called *the gall of the God of Darkneſs.*

CANTO VIII. 19.

That, O ye Heavens! defend, and turn away
From her, unto the miſcreant himſelf.

Virgil, Æn. II. 190.

quod Dî prius omen in ipſum
Convertant!

Spenſer here, and in many other places, uſes *Heaven* and *the Heavens*, for *God*, and *the Gods*; as do all modern writers. Whether ancient authors have done ſo, has been doubted. Vavaſſor, in his Treatiſe *De Vi et Uſu quorumdam verborum*, ſays he could find no other example but this of Statius, Silv. I. IV. 4.

Es Cœlo, Dis es, Germanice, cordi.

I can help the reader to a good many more. Statius uſes the word ſo perpetually. Theb. VI. 16.

—quibus Argos alumnis connexum cœlo.

Which is ſomething like—*genus qui ducis Olympo* in Virgil, Æn. VI. 835. Theb. IX. 97.

Dîs coram, et cœlo inſpectante.

Theb.

Theb. I. 650.

ſævo tanta inclementia cœlo eſt.

Where Barthius: "Cœlo. *Superis cœlum habitantibus. Frequens poſterioribus Græcis, Latinis, etiam optimi ævi, locutio. Papinius infra,* II. 600.

—— toto necquicquam obſeſſus Olympo.

hoc eſt, omnibus Numinibus. Omnes enim divos uno nomine Domus ipſorum cenſebant. Petronius: Nemo cœlum putat, nemo jus jurandum ſervat. —— Manilius, V. 18.

Araque divorum, cui votum ſolvit Olympus.

Hoc eſt, quantum eo Deorum continebatur. Idem IV.

— Auguſto creſcit ſub principe cœlum.

Hoc eſt, numerus Deorum augetur. Claudianus:

—— providus æther
Noluit humano titulos auferre labori.

Sedulius: Quid apertius eſt Patre teſte, Cœlo aſſertore."

So Ovid, Met. VIII. 618.

immenſa eſt, finemque potentia cœli
Non habet.

Claudian, Epiſt. *ad Hadrianum:*

Humanæ ſuperos nunquam tetigere querelæ,
Nec vaga ſecurum penetrant convicia cœlum.

Auſonius, Grat. Actione. *Auguſte Juvenis, Cœli tibi et humani generis rector hoc tribuat, ut, &c.*

So Heaven ſometimes, in the holy Scriptures, and often in the Rabbinical writers, is the name of God. See Whitby on Matth. iii. 2. and the Commentators on Matth. xxi. 25.

STANZ. XXVIII, XXXII.

Wherewith, the Souldan all with fury fraught,—
Commanded ſtraight his armour to be brought;
And mounted ſtraight upon a charet high,
With iron wheels and hooks arm'd dreadfully.—

But the bold Child that peril well eſpying,
If he too raſhly to his charet drew,
Gave way unto his horſe's ſpeedy flying.

See an account of theſe chariots, *currus falcati*, in Q. Curtius, IV. 9. Alexander bade his ſoldiers avoid them, *laxatis ordinibus*. IV. 13.

STANZ. XXXV.

That made him rave, like to a lion—
Which being wounded of the huntſman's hand,
Cannot come near him in the covert wood;
Where he with boughs hath built his ſhady ſtand,
And fenc'd himſelf about with many a flaming brand.

The lion fears fire. Homer, Il. Λ. 553.

Καιόμεναί τε δεταὶ, τάς τε τρεῖς ἐσσύμενός περ.

Incenſæque faces, quas horret, violentus quamvis.

STANZ.

STANZ. XL.

As when the fiery-mouthed ſteeds, which drew
The Sun's bright wain to Phaeton's decay,
Soon as they did the monſtrous Scorpion view,
With ugly craples crawling in their way;
The dreadful ſight did them ſo ſore affray,
That their well knowen courſes they forwent;
And leading th' ever-burning lamp aſtray,
This lower world nigh all to aſhes brent,
And left their ſcorched path yet in the firmament.

If the reader examines theſe lines, he will find in them a figure called ἀνακόλουθον, a figure which Spenſer deals very much in,—a want of conſtruction. He imitates Ovid here, but varies a little from him: for Ovid tells us, that the Scorpion frightened Phaëthon, Met. II. 198.

Hunc puer ut nigri madidum ſudore veneni
Vulnera curvata minitantem cuſpide vidit,
Mentis inops, gelida formidine lora remiſit.

Scorched path. Natalis Comes, VI. 1. *Finxerunt Phaethontem in ea parte præcipue ſigniferi deliraſſe, quæ eſt ultima Libræ in Scorpionem, ubi* via *dicitur* uſta: *quæ gradus decem utrinque continet.*

STANZ. XLVII.

Like raging Ino, when with knife in hand
She threw her huſband's murdred infant out;
Or fell Medea, when on Colchick ſtrand
Her brother's bones ſhe ſcatter'd all about;
Or as that madding Mother, 'mongſt the rout
Of Bacchus' prieſts, her own dear fleſh did tear.
Yet neither Ino, nor Medea ſtout,
Nor all the *Moenades* [Mænades] ſo furious were.

Raging Ino, &c. See Natalis Comes, VIII. 4. By the *madding Mother* he means, I ſuppoſe, *Agave*, who tore her ſon *Pentheus* to pieces.

CANTO IX. 13.

Like as the fowler on his guileful pipe
Charms to the birds full many a pleaſant lay.

So in *Colin Clout's Come Home Again:*

The Shepherd's boy ———
Sat, as his cuſtom was, upon a day,
Charming his oaten pipe unto his peers.

STANZ. XXXI, XXXII.

All lovely daughters of high Jove, that hight
Litæ, by him begot in love's delight,
Upon the righteous Themis: thoſe they ſay
Upon Jove's judgment-ſeat wait day and night:
And when in wrath he threats the world's decay,
They do his anger calm, and cruel vengeance ſtay.

Thoſe

Thoſe did upon Mercilla's throne attend:
Juſt Dicé, wiſe Eunomy, mild Eirene;
And them amongſt, her glory to commend,
Sat goodly Temperance in garments clean,
And ſacred Reverence, yborn of heavenly ſtrene.

Homer, Il. I. 498.

Καὶ γάρ τε Λιταί εἰσι Διὸς κοῦραι μεγάλοιο,
Χωλαί τε, ῥυσαί τε, παραβλῶπες τ' ὀφθαλμώ.
Etenim Preces ſunt Jovis filiæ magni,
Claudæque, rugoſæque, ſtrabæque oculis.

So, according to Homer, the Litæ are not very handſome: nor does he give us their names, or number. Dicé, Eunomie, and Eirene, according to Heſiod, are the *Horæ*, daughters of Jupiter and Themis. Theog. 901.

Δεύτερον ἠγάγετο λιπαρὴν Θέμιν, ἣ τέκεν Ὥρας,
Εὐνομίην τε, Δίκην τε, καὶ Εἰρήνην τεθαλυῖαν.

Poſtea duxit ſplendidam Themin, quæ peperit Horas,
Eunomiamque, Dicenque, et Irenen florentem.

Sacred Reverence ſeems to be taken from Ovid, Faſt, V. 20.

Sæpe aliquis ſolio, quod tu, Saturne, tenebas,
Auſus de media plebe ſedere Deus. ——
Donec Honos, placidoque decens Reverentia vultu
Corpora legitimis impoſuere toris.
Hinc ſata Majeſtas, &c.

CANTO X. 3.

From th' utmoſt brink of the Armerick ſhore,
Unto the margent of the Molucas?

Armorick, I ſuppoſe.

STANZ. X.

With his two-headed dog, that Orthrus hight;
Orthrus, begotten by great Typhaon
And foul Echidna, in the houſe of Night.

Heſiod, Theog. 306.

Τῇ δὲ [Ἐχίδνῃ] Τυφάονά φασι μιγήμεναι ἐν φιλότητι,
Δεινόν θ' ὑβριστήν τ' ἄνεμον, ἠικώπιδι κούρῃ·
Ἡ δ' ὑποκυσσαμένη, τέκεθ' κραιερόφρονα τέκνα·
Ὄρθον μὲν πρῶτον κύνα γείναθο Γηρυονῆι.

Huic [Echidnæ] *Typhaonem aiunt miſtum eſſe amore,*
Vehementem et violentum ventum, nigris oculis decoræ puellæ.
Illa vero gravida facta peperit fortes filios.
Orthum quidem primo canem peperit Geryoni.

See alſo Silius Italicus, XIII. 845. and Heinſius there. Orthus, or Orthrus, was brother to Cerberus.

STANZ. XXIV.

Some place ſhall us receive, and harbour yield:
And if all fail, yet farewell open field:
The earth to all her creatures lodging lends.

Obſerve this uſe of the word *farewell*, or *farwell*,

as

as it is ſpelled in Fol. Edit. or *fare well,* as perhaps it ſhould be written.

CANTO XI. 37.

That it was he which whilom did attend
On fair Irena in her affliction.

Spenſer either wrote Iren', abbreviating the name, as he often does; or Irene, making it a diſſyllable. In Fol. Edit. it is Irene. So in this Book, IX. 32. he makes Eirene a diſſyllable.

BOOK VI.

INTRODUCTION.

STANZ. II.

Guide ye my footing, and conduct me well
In theſe ſtrange ways, where never foot did uſe,
Ne none can find, but who was taught them by
the Muſe.

Lucretius, I. 925.

Avia Pieridum peragro loca, nullius ante
Trita ſolo.

STANZ.

STANZ. VI.

But where ſhall I in all antiquity
So fair a pattern find, where may be ſeen
The goodly praiſe of princely courteſy,
As in yourſelf, O ſovereign Lady Queen?
In whoſe pure mind, as in a mirror ſheen,
It ſhows, and with her brightneſs doth inflame
The eyes of all, which thereon fixed been;
But meriteth indeed an higher *name*:
Yet ſo from low to high uplifted is your *name*.

Perhaps *name* ſhould be changed to *fame* in the laſt line, or laſt but one, that *name* may not rhyme to itſelf. But the ſame fault is to be found, III. III. 22.

CANTO II. 2.

For ſome ſo goodly gracious are by kind,
That every action doth them much commend,
And in the eyes of men great liking find.

What is here ſaid with great ſimplicity and homelineſs of ſtyle by Spenſer, is politely and elegantly expreſſed in theſe lines, of a poem, printed amongſt thoſe of Tibullus, IV. II. 7.

Illam, quicquid agit, quoquò veſtigia flectit,
Componit furtim, ſubſequiturque decor.

STANZ.

STANZ. XXXIX.

But Triſtram then, deſpoiling that dead knight
Of all thoſe goodly ornaments of praiſe,
Long fed his greedy eyes with the fair ſight
Of the bright metal, ſhining like ſun-rays;
Handling and turning them a thouſand ways.

Virgil, Æn. VIII. 618.

Ille Deæ donis et tanto lætus honore,
Expleri nequit, atque oculos per ſingula volvit;
Miraturque, interque manus et brachia verſat
Terribilem criſtis galeam, &c.

Which alſo is copied from Homer.

CANTO VI. 10, 11.

Echidna is a monſter direful dread,
Whom Gods do hate, and Heavens abhor to ſee:
So hideous is her ſhape, ſo huge her head,
That ev'n the helliſh Fiends affrighted be
At ſight thereof, and from her preſence flee.
Yet did her face and former parts profeſs
A fair young maiden, full of comely glee;
But all her hinder parts did plain expreſs
A monſtrous dragon, full of fearful uglineſs.

To her the Gods, for her ſo dreadful face,
In fearful darkneſs, furtheſt from the ſkie,
And from the earth, appointed have her place
'Mongſt rocks and caves, where ſhe enroll'd doth lie

In

In hideous horror and obſcurity,
Waſting the ſtrength of her immortal age.

Taken from Heſiod, Θεογ. 295.

Ἡ δ' ἔτεκ' ἄλλο πέλωρον, ἀμήχανον, οὐδὲν ἐοικὸς
Θνητοῖς ἀνθρώποις, οὐδ' ἀθανάτοισι θεοῖσιν,
Σπῆι ἐνὶ γμαφυρῷ, θείην κραδίην φρονέουσ' Ἐχιδναν·
Ἥμισυ μὲν νύμφην, ἑλικώπιδα, καλλιπάρηον,
Ἥμισυ δ' αὖτε πέλωρον ὄφιν, δεινόν τε, μέγαν τε,
Ποικίλον, ὠμηστῆν, ζαθέης ὑπὸ κευθμῶσι γαίης.
Ἔνθα δέ οἱ σπέος ἐστὶ κατωγαῖον, κοίλη ὑπὸ πέτρῃ,
Τηλοῦ ἀπ' ἀθανάτων τε θεῶν, θνητῶν τ' ἀνθρώπων.
Ἔνθ' ἄρα οἱ δάσσαντο θεοὶ κλυτὰ δώματα ναίειν.
Ἡ δ' ἔρυτ' εἰν Ἀρίμοισιν ὑπὸ χθόνα λύγρη Ἐχιδνα,
Ἀθάνατος νύμφη, κὴ ἀγήραος ἤματα πάντα.

Ipſa inſuper peperit aliud monſtrum, ingens, nihil ſimile
Mortalibus hominibus, neque immortalibus Diis,
Specu in concavo, divinam animo infracto Echidnam:
Dimidiam nympham, nigris oculis, pulchris genis,
Dimidiam item ingentem ſerpentem, horrendumque et
magnum,
Varium, crudivorum, divinae ſub cavernis terrae.
Illic vero ei ſpecus eſt in imo, cava ſub petra,
Procul ab immortalibuſque Diis, mortalibuſque hominibus:
Ibi ſane ei deſtinarunt Dii inclitas domos incolere,
Atque coercebatur apud Syros ſub terra tetra Echidna,
Immortalis nympha, et ſenii expers diebus omnibus.

CANTO

CANTO VII. 19.

The whiles, his ſalvage page, that wont be preſt,
Was wandred in the wood another way.

To be preſt, *præſto adeſſe.*

CANTO X. 7.

And at the foot thereof a gentle flood
His ſilver waves did ſoftly tumble down,
Unmarr'd with ragged moſs or filthy mud;
Ne mote wild beaſts, ne mote the ruder clown
Thereto approach, ne filth mote therein drown.

Ovid, Met. III. 407.

Fons erat illimis, nitidis argenteus undis,
Quem neque paſtores, neque paſtæ monte capellæ
Contigerant, aliudve pecus: quem nulla volucris,
Nec fera turbârat, nec lapſus ab arbore ramus.

STANZ. IX.

That even her own Cytheron, though in it
She [Venus] uſed moſt to keep her royal court.

He ſhould have ſaid *Cythera.*

So again, III. vi. 29.

Whether in Paphos, or Cytheron hill,
Or it in Gnidus be, I wote not well.

STANZ.

STANZ. XIII.

Look how the crown, which Ariadne wore
Upon her ivory forehead that ſame day
That Theſeus her unto his bridal bore,
When the bold Centaurs made that bloody fray
With the fierce Lapithes, which did them diſmay—

It was not at the wedding of Theſeus and Ariadne, but of Pirithous and Hippodamia, that the Centaurs and Lapithæ fought.

STANZ. XXII, XXIV.

Speaking of the Graces:

They are the daughters of ſky-ruling Jove,
By him begot of fair Eurynome,
The Ocean's daughter, in this pleaſant grove,
As he this way coming from feaſtful glee
Of Thetis' wedding with Æcidee,
In ſummer's ſhade himſelf here reſted weary.
The firſt of them hight mild Euphroſyne,
Next fair Aglaia, laſt Thalia merry.—

Therefore they always ſmoothly ſeem to ſmile,
That we likewiſe ſhould mild and gentle be;
And alſo naked are, that without guile
Or falſe diſſemblance all them plain may ſee,
Simple and true from covert malice free:
And eke themſelves ſo in their dance they bore,
That two of them ſtill *forward* ſeem'd to be,
But one ſtill towards ſhew'd her ſelf afore;
That good ſhould from us go, then come in greater ſtore.

A friend

A friend of mine conjectures, that inſtead of *forward* it ſhould be *froward*. *Froward* is oppoſed to *toward*. As it is not unlikely that the laſt line will be miſunderſtood by ſome readers, I ſhall explain it. In old writers, *then* is the ſame as *than*.

That good ſhould from us go, then come, in greater ſtore.

So the commas ſhould be placed; and the meaning is, *that good ſhould go from us in greater ſtore than come to us*:—that we ſhould be more ready to give, than to receive.

For *Æcidee* he ſhould have ſaid *Æacides*, but the rhyme would not admit it. Perhaps *Æacidee*: but the old Engliſh poets took ſtrange liberties with proper names. Milton endeavours to juſtify this abuſe,—unſucceſsfully in my opinion,—in the following manner:

Remonſt. *The Areopagi? who were thoſe? Truly, my Maſters, I had thought this had been the name of the place, not of the men.*

Anſw. *A ſoar-eagle would not ſtoop at a fly; but ſure ſome Pedagogue ſtood at your elbow, and made it itch with this parlous criticiſm. They urged you with a decree of the ſage and ſevere judges of Athens, and you cite them to appear for certain Paragogical contempts, before a capricious Pædantry of hot-livered Grammarians. Miſtake not the matter, courteous*

Remonſtrant, they were not making Latins: if in dealing with an outlandiſh name, they thought it beſt not to ſcrew the Engliſh mouth to a harſh foreign termination, ſo they kept the radical word, they did no more than the eleganteſt authors among the Greeks, Romans, and at this day the Italians, in ſcorn of ſuch a ſervility, uſe to do. Remember how they mangle our Britiſh names abroad: what treſpaſs were it, if we in requital ſhould as much neglect theirs? And our learned Chaucer did not ſtick to do ſo; writing Semyramus *for* Semiramis, Amphiorax *for* Amphiaraus, K. Sejes *for* K. Ceyx, *the huſband of Alcyone; with many other names, ſtrangely metamorphiſed from true orthography, if he had made any account of that in theſe kind of words.* Animadv. upon the Remonſtr. Defence againſt Smectymnus.

What Spenſer ſays of the Graces, is from Heſiod and Seneca. Heſiod, Theog. 907.

Τρεῖς δὲ οἱ [Ζηνὶ] Εὐρυνόμη Χάριτας τέκε καλλιπαρήους,
Ὠκεανοῦ κούρη, πολυήρατον εἶδος ἔχουσα
Ἀγλαΐην, καὶ Εὐφροσύνην, Θαλίην τ' ἐραατεινήν.

Tres vero ei [Jovi] *Eurynome Gratias peperit pulchras genas habentes,*
Oceani filia, peroptabilem formam habens,
Aglaiam, et Euphroſynen, Thaliamque amabilem.

Seneca, De Benef. I. 3. *Num dicam quare tres Gratiæ, et quare ſorores ſint, et quare manibus implexis,*

quare ridentes, juvenes, et virgines, ſolataque ac pellucida veſte? Alii quidem videri volunt unam eſſe quæ det beneficium: alteram quæ accipiat, tertiam quæ reddat. Alii tria beneficiorum *genera; promerentium, reddentium,* ſimul et *accipientium reddentiumque.* [A friend of mine reads: *alii tria* beneficorum *genera; promerentium, reddentium,* et ſimul *accipientium reddentiumque.*] —*Ideo ridentes: quia promerentium vultus hilares ſunt, quales ſolent eſſe qui dant, vel accipiunt beneficia.* [See Gronovius.] *Juvenes: quia non debet beneficiorum memoria ſeneſcere. Virgines: quia incorrupta ſunt, et ſincera, et omnibus ſancta. In quibus nihil eſſe alligati decet, nec adſcripti: Solutis itaque tunicis utuntur. Pellucidis autem; quia beneficia conſpici volunt.*

It is a vulgar error to imagine that the ancients always repreſented the Graces naked.

STANZ. XXXIV.

Whence e'er he did recov'r, he did him quell,
And hewing off his head, it preſented
Before the feet of the fair Paſtorel;
Who ſcarcely yet from former fear exempted,
A thouſand times him thank'd, that had her death
prevented.

I once thought that, to make the verſe complete, it ſhould be,

And hewing off his head, *he* it preſented.

But I now rather think, that Spenſer makes *hēā* a diſſyllable; *hē-ăd*, as they ſtill pronounce it in ſome places.

BOOK VII.

CANTO VI. 3.

Speaking with reference to *Jove*, the poet mentions,

Hecate, in whoſe almighty hand
He plac'd all rule and principality.

So Heſiod, Theog. 411.

Ἑκάτην τέκε, τὸν περὶ πάντων
Ζεὺς Κρονίδης τίμησε. πόρεν δέοι ἀγλαὰ δῶρα,
Μοῖραν ἔχειν γαίης τε καὶ ἀτρυγέτοιο θαλάσσης.

Hecaten peperit, quam ſuper omnes
Jupiter Saturnius honoravit: dedit vero ei ſplendida dona
Poteſtatem ut habeat terræque, et inexhauſti maris.

STANZ. XX.

"Ye know, ſays Jupiter to the Gods, that we quite deſtroyed the giants;"

Yet not ſo quite, but that there did ſucceed
An offſpring of their blood, which did alite
Upon the fruitful earth, which doth us yet deſpite

Ovid

Ovid, Met. I. 156.

Obruta mole ſua cum corpora dira jacerent,
Perfuſam multo natorum ſanguine Terram
Incaluiſſe ferunt, calidumque animâſſe cruorem:
Et ne nulla feræ ſtirpis monumenta manerent,
In faciem vertiſſe hominum: ſed et illa propago
Contemptrix ſuperûm, fævæque avidiſſima cædis,
Et violenta fuit: ſcires e ſanguine natos.

STANZ. XXII. and XXX.

What is ſaid of Jupiter's nod is taken from that paſſage in Homer, ſo well known, that it need not be quoted.

STANZ. XXIX.

Jupiter ſays,

I would have thought, that bold Procruſtes' hire,
Or Typhon's fall, or proud Ixion's pain,
Or great Prometheus' taſting of our ire,
Would have ſuffic'd the reſt for to reſtrain,
And warn'd all men, by their example, to refrain.

The example of Procruſtes is not to the purpoſe, ſince he neither offended particularly againſt Jupiter, nor was puniſhed by him. He was ſlain by Theſeus.

CANTO VII. 10.

And all the earth far underneath her feet
Was dight with flow'rs, that voluntary grew
Out of the ground, and ſent forth odours ſweet.

'Tis a common thing among the poets to call forth flowers, and make them ſpring up ſpontaneouſly, to honour the Gods, or perſons of diſtinction. Homer led the way, and thus ſings upon a certain occaſion: Il. Ξ. 347.

Τοῖσι δ' ὑπὸ χθὼν δῖα φύεν νεοθηλέα ποίην,
Λωτόν θ' ἑρσήεντα, ἰδὲ κρόκον ἠδ' ὑάκινθον
Πυκνὸν καὶ μαλακόν.

Hos autem ſubter tellus divina ſummiſit recentem herbam,
Lotumque roſcidum, et crocum, et hyacinthum
Denſum et mollem.

Heſiod. Theog. 194.

Ἐκ δ' ἴεν αἰδοίη καλὴ θεός. ἀμφὶ δὲ ποίη
Ποσσὶν ὑπὸ ῥαδινοῖσιν ἀέξετο.

Prodiit verò veneranda formoſa dea: circum verò herba
Pedibus ſub mollibus creſcebat.

Claudian is very profuſe of graſs and flowers. Conſ. Pr. et Ol. 115. he ſays of Theodoſius,

Ceſpite gramineo conſederat, arbore fultus
Acclines humeros. Dominum gaviſa coronat
Terra ſuum, ſurguntque toris majoribus herbæ.

See

See Nupt. Hon. et Mar. 188. Rapt. Proſ. II. 71. Laud. Serenæ, 89.

STANZ. XII.

Was never ſo great joyance, ſince the day
That all the Gods whilom aſſembled were
On Hæmus' hill in their divine array,
To celebrate the ſolemn bridal chear
'Twixt Peleus and dame Thetis.

It was not *Hæmus*, but *Pelion*, where the Gods met upon that occaſion.

STANZ. XVII, &c.

What follows, concerning the mutability of all things, may be compared with the diſcourſe of Pythagoras upon that ſubject, in Ovid, Met. XV. 165.

Omnia mutantur: nihil interit, &c.

Spenſer certainly had it in view.

STANZ. XXXVI.

't was the beaſt that whilom did forray
'e Nemæan foreſt, till th' Amphytrionide
im ſlew.

Read, *Amphitryonide.*

In Hughes' Edit.

Th' *Nemæan foreſt*———

Which ſeems to be right. Concerning the adjective *Nemæan* or *Nemeæan*, ſee Munker on Hyginus, Fab. XXX. Not. *d*.

STANZ. XXXVIII.

Next him September marched eke on foot;—
In his one hand, as fit for harveſt's toyl,
He held a knife-hook; and in th' other hand
A pair of weights.

La Balance eſt [*aujourdhui*] *repréſentée avec ſes deux baſſins, poſée ſimplement ſur la terre. Manile y joint un homme qui la ſoûtient, et la tient en action:* Humana eſt facies Libræ, *dit il. Les anciens Calendriers la faiſoient ſoûtenir par la Vierge: mais cet emploi fut délegué à Auguſte par les flatteurs de ſon temps. Les Ægyptiens attribuoient cette fonction à un homme, qui ſoûtenant la balance de la main droite, tenoit de la gauche une perche, ou meſure d' arpenteur.* Huetiana. pag. 394.

STANZ. XXXIX.

He ſays of Scorpius:

The ſame that by Diana's doom unjuſt,
Slew great Orion.

Why

Why *unjuſt?* ſince Orion gave the provocation, by attempting to raviſh her. But, according to ſome authors, he did nothing that deſerved puniſhment.

STANZ. XL.

The ſeed of Saturn and fair Nais, Chiron hight.

He was ſon of Saturn, and of Philyra daughter of Oceanus.

STANZ. XLI.

Speaking of Capricorn, he ſays of *December*, that

Upon a ſhaggy-bearded goat he rode;
The ſame wherewith Dan Jove in tender years,
They ſay, was nouriſh'd by th' Idæan maid.

He confounds Capricorn with Amalthea's goat.

STANZ. XLII.

Then came old January, wrapped well
In many weeds to keep the cold away:—
Upon an huge great earth-pot ſtean he ſtood;
From whoſe wide mouth there flowed forth the Roman flood.

The Roman flood, I ſuppoſe, is *Eridanus*: but *Eridanus* and *Aquarius* are two diſtinct conſtellations.

STANZ. LIII.

But you, Dan Jove, that only conſtant are,
And king of all the reſt, as ye do claim,
Are you not ſubject eke to this misfare?
Then let me aſk you this, withouten blame,
Where were ye born? ſome ſay in Crete by name,
Others in Thebes, and others other-where.

The Heathens that were learned in their own Theology, reckoned up three Jupiters; one of Crete, two of Arcadia. Cicero, de Nat. Deor. III. 21. *Principio Joves tres numerant ii, qui theologi nominantur: ex quibus primum et ſecundum natos in Arcadia: —tertium Cretenſem.* There is a Theban Jupiter often mentioned in Herodotus, and ſo called, becauſe he had a temple at Thebes in Ægypt. You may find an account of a Jupiter born at Thebes, in Natalis Comes, II. 1.

THE SHEPHERD's CALENDAR.

FEBRUARY.

The block oft groaned under his blow,
And ſighed to ſee his near overthrow.
In fine the ſteel had pierced his pith,
Tho' down to the ground he fell forthwith.
His wondrous weight made the ground to quake.

Virgil,

Virgil, Æn. II. 628.

Illa uſque minatur,
Et tremefacta comam concuſſo vertice nutat;
Vulneribus donec paullatim evicta ſupremum
Congemuit, traxitque jugis avolſa ruinam.

OCTOBER.

For ever who in derring-do were dread,
The lofty verſe of them was loved aye.

This ſeems to be copied from Claudian, Præf. ad II. Conſ. Stil.

Gaudet enim Virtus teſtes ſibi jungere Muſas:
Carmen amat quiſquis carmine digna facit.

IBID.

"What ſignifies it, ſays the Shepherd, to receive no other recompenſe than praiſe?"

So praiſen babes the peacock's ſpotted train,
And wondren at bright Argus' blazing eye:
But who rewards him ere the more for-thy?
Or feeds him once the fuller by a grain?

Laudatur, et alget! ſays Juvenal, Sat. I. 74. and again, Sat. VII. 30.

— didicit jam dives avarus
Tantùm admirari, tantùm laudare diſertos,
Ut pueri Junonis Avem.

Ariſtoph. Equ. 531.

Στέφανον μὲν ἴχων, δίψῃ δ' ἀπολωλώς.

NOVEMBER.

NOVEMBER.

Whence is it, that the flowret of the field doth fade,
And lieth buried long in winter's bale?
Yet, ſoon as ſpring his mantle hath diſplayde,
It flowreth freſh, as it ſhould never fail.
But thing on earth that is of moſt avail,
As virtue's branch, and beauty's bud,
Reliven not for any good.

Tibullus, I. IV. 31.

Crudeles Divi! ſerpens novus exuat annos?
Formæ non ullam Fata dedere moram?

Ovid, Art. Amat. III. 77.

Anguibus exuitur tenui cum pelle vetuſtas;
Nec faciunt cervos cornua jacta ſenes.
Noſtra ſine auxilio fugiunt bona.

Catullus, V. 3.

Soles occidere & redire poſſunt:
Nobis, quum ſemel occidit brevis lux,
Nox eſt perpetua una dormienda.

IBID.

Unwiſe and wretched men, to weet what's good or ill,
We deem of death as doom of ill deſert:
But knew we, fools, what it us brings until,
Die would we daily, once it to expert.

Lucan, very beautifully, IV. 519.

Victuroſque Dei celant, ut vivere durent,
Felix eſſe mori.

DECEMBER.

And tried time yet taught me greater things:
The ſudden riſing of the raging ſeas;
The ſooth of birds by beating of their wings;
The power of herbs, both which can hurt and eaſe:
And which be wont t' enrage the reſtleſs ſheep,
And which be wont to work eternal ſleep.

But ah, unwiſe and witleſs Colin Clout!
That kydſt the hidden kinds of many a weed;
Yet kydſt not one to cure thy ſore heart-root,
Whoſe rankling wound as yet does rifely bleed.

Ovid, Met. I. 521.

Inventum medicina meum eſt; opiferque per orbem
Dicor; et herbarum eſt ſubjecta potentia nobis.
Hei mihi, quod nullis amor eſt medicabilis herbis:
Nec proſunt domino, quæ proſunt omnibus, artes!

IBID.

And thus, of all my harveſt hope, I have
Nought reaped, but a weedy crop of care;
Which when I thought t' have threſh'd in ſwelling ſheave,
Cockle for corn, and chaff for barley bare.

Virgil,

Virgil, Ecl. V. 36.

Grandia ſæpe quibus mandavimus hordea ſulcis,
Infelix lolium, et ſteriles dominantur avenæ.

Job xxxi. 38. *If my land cry againſt me,* —— *let thiſtles grow inſtead of wheat, and cockle inſtead of barley.*

EPILOGUE.

In this Epilogue, in which he ſings his *Exegi*, he ſays,

Dare not to match thy pipe with Tityrus his ſtile,
Nor with the Pilgrim that the Plough-man plaid awhile:
But follow them far off, and their high ſteps adore.

From Statius, Theb. XII. 816.

Vive, precor, nec tu divinam Æneïda tenta,
Sed longe ſequere, et veſtigia ſemper adora.

COLIN CLOUT's COME HOME AGAIN.

Whilſt thou waſt hence, all dead in dole did lie;
The woods were heard to wail full many a ſigh,
And all the birds with ſilence to complain;
The fields with faded flowers did ſeem to mourn,
And all their flocks from feeding to refrain;
The running waters wept for thy return,
And all their fiſh with languor did lament:
But now both woods, and fields, and floods revive,
Sith thou art come, their cauſe of merriment.

Virgil,

Virgil, Ecl. I. 39.

Ipſæ te, Tityre, pinus,
Ipſi te fontes, ipſa hæc arbuſta, vocabant.

Ecl. VII. 55.

Omnia nunc rident. At ſi formoſus Alexis
Montibus his abeat, videas et flummina ſicca.

57.

Aret ager: vitio moriens ſitit aëris herba:
Liber pampineos invidit collibus umbras:
Phyllidis adventu noſtræ nemus omne virebit:

Ariſtophanes, Pac. 596. where the Chorus ſings the Praiſes of Peace:

Ὡς σὲ τά τ' ἀμπέλια,
Καὶ τὰ νεὰ συκίδια,
Τἄλλα θ' ὅσ' ἐσ-ὶ φυλὰ,
Προσγελάσεταί σε λαβόνθ' ἅσμενα.

Atque ideo pampinea
Ligna, ſoboleſque nova
Ficuum, et omne ſatum,
Te incipient ridere recepta.

IBID.

We have here a deſcription of a ſhip, by a Shepherd who had never ſeen one before:

For as we ſtood there waiting on the ſtrond,
Behold, an huge great veſſel to us came,
Dancing upon the water's back to lond,
As if it ſcorn'd the danger of the ſame;

Yet

Yet was it but a wooden frame, and frail,
Glewed together with ſome ſubtile matter;
Yet had it arms, and wings, and head, and tail,
And life to move itſelf upon the water.
Strange thing, how bold and ſwift the monſter was!
That neither car'd for wind, nor hail, nor rain,
Nor ſwelling waves, but thorough them did paſs
So proudly, that ſhe made them roar again.

Cicero, De Nat. Deor. II. 35.

" *Ille apud Attium paſtor, qui navem numquam ante vidiſſet, ut procul divinum et novum vehiculum Argonautarum e monte conſpexit, primo admirans et perterritus, hoc modo loquitur:*

Tanta moles labitur
Fremebunda ex alto, ingenti ſonitu et ſtrepitu:
Præ ſe undas volvit: vortices vi ſuſcitat,
Ruit prolapſa: pelagus reſpergit: profluit, &c."

See the notes of Dr. Davies. 'Tis likely Spenſer had theſe in his mind.

Dryden, Conqueſt of Mexico:

Guy. At laſt, as far as I could caſt my eyes
Upon the ſea, ſomewhat methought did riſe
Like bluiſh miſts, which ſtill approaching more,
Took dreadful ſhapes, and mov'd towards the ſhore. —
The object I could firſt diſtinctly view,
Was tall ſtreight trees, which on the waters flew.

Wings

Wings on their ſides inſtead of leaves did grow,
Which gather'd all the breath the winds could blow:
And at their roots grew floating palaces,
Whoſe out-blow'd bellies cut the yielding ſeas.
Mont. What divine monſters, O ye Gods, were theſe,
That float in air, and flie upon the ſeas!
Came they alive or dead upon the ſhore?
Guy. Alas, they liv'd, too ſure; I heard them roar:
All turn'd their ſides, and to each other ſpoke:
I ſaw their words break out in fire and ſmoke.
Sure 'tis their voice that thunders from on high,
Or theſe the younger brothers of the ſkie.

IBID.

So far that land, our mother, did us leave,
And nought but ſea and heaven to us appear.

Virgil, Æn. III. 192.

Poſtquam altum tenuere rates, nec jam amplius ullæ
Apparent terræ, cœlum undique, et undique pontus.

IBID.

Or like the circlet of a turtle true,
In which all colours of the rainbow be.

The Emperor Nero ſaid of the dove:

Colla Cytheriacæ ſplendent agitata columbæ.

Which verſe his tutor Seneca commends greatly, Nat. Quæſt. I. 5. And indeed it is not a bad one.

IBID.

IBID.

Her name on every tree I will endoſs,
That as the trees do grow, her name may grow.

Virgil, Ecl. X. 53. more elegantly:

— teneriſque meos incidere amores
Arboribus: creſcent illæ: creſcetis amores.

IBID.

Venus, ſays he, is

Both male and female.

So the ancients: Venus Ἀνδρόγυνος. Catullus calls her *duplex Amathuſia.* See alſo Servius on Virgil, Æn. II. 632.

IBID.

And well I wote, that oft have heard it ſpoken,
How one that faireſt Helene did revile,
Through judgment of the Gods to been ywroken,
Loſt both his eyes, and ſo remain'd long while,
Till he recanted had his wicked rimes,
And made amends to her with treble praiſe.

He ſpeaks of the Poet Steſichorus.

VIRGIL's GNAT.

Spenſer ſhould not have undertaken to tranſlate the CULEX. His verſion is in many places wrong, and in ſome ſenſeleſs; nor is it any wonder, for the original is ſo corrupted, that no ſenſe can be made of many lines in it, without having recourſe to conjecture; and where it is not corrupted, it is often very intricate and obſcure. Scaliger has done much in his excellent notes towards ſettling and illuſtrating it: but after all, the commentary is better than the text; and we may ſay of Scaliger's Culex, what Scaliger ſaid of Caſaubon's Perſius: *La ſauce vaut mieux que le poiſſon.* I know not how to believe that Virgil is the author of that poem, though Scaliger is fully perſuaded of it.

STANZ. II.

The golden offspring of Latona pure,
And ornament of great Jove's progeny,
Phœbus ſhall be the author of my ſong.

The ornament of great Jove's progeny. What is that? the moſt illuſtrious of all Jove's children? That is the beſt ſenſe that can be put upon it; but it is ſomewhat wide of the text:

Latonæ, magnique decus Jovis, aurea proles,
Phœbus erit noſtri princeps et carminis auctor.

STANZ. III.

And the ſweet *waves* of ſounding Caſtaly
With liquid foot doth ſlide down eaſily.

Perhaps, *wave.*

Caſtaliæque ſonans liquido pede labitur unda.

But *waves doth ſlide,* is in Spenſer's manner.

STANZ. VI.

Nor how mount Athos through exceeding might
Was digged down.

Not digged *down,* but digged *through.*

Non perfoſſus Athos. 30.

STANZ. VII.

Nor Helleſpont, trampled with horſes feet,
When flocking Perſians did the Greeks affray.

Non Helleſpontus pedibus pulſatus equorum,
Græcia cum timuit venientes undique Perſas.

Obſerve, that the author of this poem here imitates Lucretius, III. 845.

Ad confligendum venientibus undique Pœnis.

STANZ.

STANZ. XI.

The whiles another high doth overlook
Her own like image in a cryſtal brook.

So he renders

—— *at illa*
Imminet in rivi præſtantis imaginis undam.

Which muſt be corrected, before it can be tranſlated.

STANZ. XVII.

He makes himſelf full blith,
With ſundry flowers in wild fields gathered.

—— *illi* ——
Floribus agreſtes herbæ variantibus adſunt.

I rather think that *flores variantes* are flowers painted and ſtreaked with divers colours. So *varii flores*; *variæ comæ florum*; *varii racemi*; *uva varia*; *varia veſtis*; *varia tigris*; ἄνθεα ποικίλα, and the like; which are to be found perpetually in this ſenſe.

STANZ. XIX.

As that Aſtræan bard, whoſe fame now rings, &c.

Sponſer wrote, or ſhould have written, *Aſcræan*. He ſpeaks of Heſiod.

STANZ. XX.

Hyperion, throwing forth his beams full hot,
Into the higheſt top of heaven gan clime;
And the world parting by an equal lot,
Did ſhed his whirling flames on either ſide,
As the great ocean doth himſelf divide.

The laſt line is obſcure in this tranſlation.

Tendit inevectus radios Hyperionis ardor,
Lucidaque æthereo ponit diſcrimina mundo,
Qua jacit oceanum flammas in utrumque rapaces.

He ſhould not have tranſlated *mundus, the world*; *mundus* here, as in the beſt writers, is *cœlum.*

STANZ. XXII.

— to which of yore
Came the bad daughter of old Cadmus' brood,
Cruel Agave, flying vengeance ſore
Of king Nictileus.

quo quondam victa furore
Venit Nyctileum fugiens Cadmeis Agave ——

This is corrupted. *Nyctelius* is one of the appellations of Bacchus.

STANZ. XXVI.

And that ſame tree, in which Demophoon
By his diſloyalty, lamented ſore,
Eternal hurt left unto many a one.

Strange

Strange ſtuff this! But the original is corrupted.

Poſterius, cui Demophoon æterna reliquit
Perfidiam lamentandi mala, perfida multis.

See Scaliger. Phyllis, thinking ſhe was forſaken by Demophoon, hanged herſelf, ſay ſome, and was changed in *amygdalum*. She died of grief, ſay others, and where ſhe was buried, trees ſprung up, which at certain times mourn her death, by ſhedding their leaves. See Hyginus, Fab. LIX. Ovid. Art. Amat. III. 37. Remed. 55. and 591. Hence may be gueſſed what tree it is that the author of the Culex ſpeaks of.

IBID.

Whom als accompanied the oak, of yore
Through fatal charms transform'd to ſuch an one.

He is miſtaken here,

Quam comitabantur fatalia carmina quercus.

Fatalia carmina, *fatidicæ quercus*, μαντωδεῖς· *Nam in Dodona reddebant oraculum.* SCALIGER.

STANZ. XXVII.

Here alſo grew the rougher-rinded pine,
The great Argoan ſhip's brave ornament,
Whom golden Fleece did make an heavenly ſign;
Which coveting, with his high top's extent,
To make the mountains touch the ſtars divine,
Decks all the foreſt with embelliſhment.

This is ſcarce ſenſe.

Hic magnum Argoæ navi decus edita pinus,
Proceras decorat ſilvas hirſuta per artus;
Appetit aëreis contingere montibus aſtra.

Perhaps it ſhould be

——— *pinus,*
Proceras decorans *ſilvas, hirſuta per artus,*
Appetit aëreis contingere montibus aſtra.

This conjecture came into Scaliger's mind; but he rejected it.

The meaning of the laſt line ſeems to be, that the pine, a tall tree, growing alſo on the mountains, ſtrives to reach the ſky.

Ovid, Met. I. 94.

Nondum cæſa ſuis, peregrinum ut viſeret orbem,
Montibus, in liquidas pinus deſcenderat undas.

Catullus, de Nupt. Pel. et Thet. v. 1.

Peliaco quondam prognatæ vertice pinus
Dicuntur liquidas, &c.

See Homer, Il. II. 482. quoted before, p. 102.

Burman conjectures,

Appetit aëris contingere frontibus *aſtra.*

Not. ad Ovid, Met. X. 91.

STANZ.

STANZ. XXXIV.

When as at laſt he ſpide—
That flock's grand captain, and moſt truſty guide.

Cum videt ingens
Adverſum recubare ducem gregis.

He tranſlates as if it were *ingentem.*

STANZ. XLIII.

And ſpoil'd of Charon, to and fro am toſt.

He has not well expreſs'd,

Præda Charontis agor.

STANZ. XLVI.

I ſaw another's fate approaching faſt,
And left mine own his *ſafety* to tender;
Into the ſame miſhap I now am caſt,
And ſhunn'd deſtruction doth deſtruction render:
Not unto him that never hath treſpaſt,
But puniſhment is due to the offender.
Yet let deſtruction be the puniſhment,
So long as thankful will may it relent.

This is ſufficiently obſcure. The original indeed is in bad caſe.

— Inſtantia vidi
Alterius, ſine reſpectu mea fata relinquens.
Ad pariles agor eventus: ſit pœna merenti:
Pœna ſit exitium: modo ſit dum grata voluntas,
Exiſtat par officium.

"Corruptiſſima hæc ſunt, et perturbatiſſima. Ita lego:

ſit pœna merenti,
Pœna ſit exitium, modo, ſi cui grata voluntas,
Exiſtat par officium.

Age plectar ſane, et mihi pœna pro beneficio ſit; dum tamen ſi cui gratus animus eſt, is parem gratiam mihi referat. Si qua eſt gratia, mutuis officiis me remuneretur." SCAL.

Spenſer makes *ſafety* a word of three ſyllables,

—— his *ſaféty* to tender.

He does ſo very often. See Fairy Queen, II. x. 64. II. xii. 17. III. v. 36. III. ix. 40. III. x. 41 and 42. III. xii. 38. V. iv. 46. I. ix. 1. I. xi. 33. VI. vi. 38. VI. viii. 34. In like manner he uſes *ſettéled, faſténed, ripéned, attonément*; and many other words.

STANZ. XLVII.

For there huge Othos ſits in ſad diſtreſs,
Faſt bound with ſerpents, that him oft invades;
Far off beholding Ephialtes tide,
Which once aſſail'd to burn this world ſo wide.

Nam

Nam vinctus ſedet immanis ſerpentibus Othos,
Devictum mœſtus procul adſpiciens Ephialten,
Conati quondam cum ſint incendere mundum.

He tranſlates *devictum*, *tide*, as if it were *devinctum*. And *Mundum*, *the World*, which means *Heaven*. Perhaps *procul* here is not *far off*, but *near*; *not far off*. It ſhould be, perhaps,

Conati quondam cum ſint inſcendere *mundum.*

To ſcale the heavens. Every boy knows the ſtory. Scaliger and Lindenbrogius are ſilent here, and I have no other commentator to conſult. Inſtead of "Which once *aſſail'd*," it ſhould be perhaps, *aſſay'd.*

Thus, Sonnet XIV.

Such haughty minds, enur'd to hardy fight,
Diſdain to yield unto the firſt aſſay.

STANZ. XLVIII.

And there is mournful Tityus, mindful yet
Of thy diſpleaſure, O Latona fair;
Diſpleaſure too implacable was it,
That made him meat for wild fowls of the air.

Et Tityos, Latona, tuæ memor anxius iræ,
Inplacabilis ira nimis, jacet alitis eſca,

The laſt line is a ſilly and ambiguous tranſlation of *jacet alitis eſca.* His liver was gnawed by a vultur.

STANZ.

STANZ. L.

With them the cruel Colchid Mother dwells,
The which conceiv'd in her revengeful mind
With bitter wounds her own dear babes to ſlay,
And murdred troops upon great heaps to lay.

Murdred troops, &c. is nothing to the purpoſe, and cannot belong to the ſtory of Medea. The original is corrupted. 247.

STANZ. LIV.

There chaſte *Alceſte* lives inviolate.

For *Alceſtis*.

STANZ. LXII.

For th' one was raviſh'd of his own bond-maid,
The fair Ixione, captiv'd from Troy.

Inſtead of *Heſione*. But it is doubtful whether this be the true ſenſe of the place. See Scaliger. 299.

STANZ. LXIV.

And all the Rhætean ſhore to aſhes turn.

Rhætĕan for *Rhætéan*; and lower, *Caphăreus* for *Capháreus*.

STANZ.

STANZ. LXVI.

Th' other ſtrove for to defend
The force of Vulcan with his might and main,

Ille ut Vulcania ferro
Vulnera protectus depellere navibus inſtet.

To defend, for *to repel*, is a Latiniſm, and an elegant boldneſs.

So Fairy Queen, II. XII. 63.

And all the margent round about was ſet
With ſhady laurel trees, thence to defend
The ſunny beams.

IBID.

Having the blood of vanquiſh'd Hector ſhed,
He compaſs'd Troy thrice with his body dead.

Hectoreo victor luſtravit corpore Trojam.

Thrice is not in the original. Virgil affirms it indeed, Æn. I. 487. contrary to Homer's account of it. Spenſer has omitted, v. 328.

Pallade jam lætatur ovans.

STANZ.

IBID.

Laſtly, the ſqualid lakes of Tartary,
And griefly fiends of Hell him terrify.

He ſhould not have called it *Tartary*, which makes a ridiculous ambiguity; for *Tartary* may be *Tartaria*, as well as *Tartarus*, and indeed better.

STANZ. LXIX.

Ah! but the Greeks themſelves more dolorous,
To thee, O Troy! paid penance for thy fall,
In th' Helleſpont being nigh drowned all.

This tranſlation is wide of the text, and the text is corrupted. See Scaliger, 336. The Greeks ſuffered nothing in the Helleſpont.

STANZ. LXXIV.

Some ſcatter'd on th' Hercæan ſhores unknown.

—— *Hæreaque late litora.* 354.

See Scaliger, who reads *Gyræa*, or *Ægea*, *Hercæan ſhores* UNKNOWN is pleaſant enough; there being no ſuch ſhores in *rerum naturâ*.

STANZ. LXXV.

Horatii, that in virtue did excell.

Horatia virtus. Virtus is not *virtue* here, but *valour*.

STANZ.

STANZ. LXXVII.

And ſtout Flaminius, whoſe devotion
Taught him the fire's ſcorn'd fury to deteſt.

Flaminius, devota dedit qui corpora flammæ.

Flamma there is metaphorical; and the ſenſe is, that he boldly ran into danger, and loſt his life.

STANZ. LXXXIV.

The Spartan myrtle.

——*Spartica myrtus.* 399.

which, whatever it be, is not Spartan. He adds,

—— whence ſweet gum does flow.

which is an inſertion of his own.

Here follows the conjecture of a friend of mine: "*Inſtead of* Spartica myrtus, *perhaps it ſhould be* Bacchica, *or* Bacchia; *for the* myrtus *was ſacred to* Bacchus, *as may be ſeen in* Athenæus, XV. *The* Comiſſatores *had crowns of it. Thus* Hercules, *in the* Alceſtis *of Euripides*, aſperſus flore Liberi patris:"

Στέφει δὲ κρᾶτα μυρσίνης κλάδοις,
Ἅμικτ' ὑλακτῶν."

So

So in Ariſtophanes, Ran. 329. The Chorus Myſtarum ſays to Bacchus:

Ἔλθὲ τόνδ' ἀνὰ λειμῶνα χορεύσων,
Ὅσίως εἰς θιασώτας,
Πολύκαρπον μετὰ τινάσσων
Ἀμφὶ κρατὶ σῷ βρύοντα
Στέφανον μύρτων.

Huc ades, nemore hoc, rite futurus
Thyaſi dux venerandi:
Quate florentem corollam,
Fronte quæ tua niteſcit.
Foliis myrti.

IBID.

And laurel th' ornament of Phœbus' toil.

Nothing like this in the Latin:

Laurus item Phœbi ſurgens decus.

STANZ. LXXXV.

—— And the Sabine flowre,
Matching the wealth of th' ancient frankincenſe.

A ſtrange tranſlation of

Herbaque thuris opes priſcis imitata Sabinis. [Sabina.]

"*Herba Sabina priſcis Romanis pro ture adolebatur.*" SCALIGER.

IBID.

IBID.

And Box, yet mindful of his old offence:

Et Bocchus Libyæ Regis memor.

Thus any thing may be made out of any thing!

MOTHER HUBBERD's TALE.

His mind unto the Muſes he withdraws;
Sweet lady Muſes, ladies of delight,
Delights of life, and ornaments of light:
With whom he cloſe confers with wiſe diſcourſe,
Of Nature's works, of heaven's continual courſe.

Virgil, Georg. II. 475.

Me verò primum dulces ante omnia Muſæ,
Quarum ſacra fero ingenti perculſus amore,
Accipiant, cœlique vias, et ſidera monſtrent, &c.

IBID.

They fell at words
Whether of them ſhould be the lord of lords: —
That neither pleaſed was to have the rein
Twixt them divided into even twain;
But either, algates, would be lords alone:
For love and lordſhip bide no paragone.

Lucan, I. 92.

Nulla fides regni ſociis, omniſque poteſtas
Impatiens conſortis erit.

Statius, Theb. I. 129. —— *Summo dulcius unum Stare loco, ſociiſque comes diſcordia regnis.*

Seneca, Thyeſt. 444. *Non capit regnum duos.*

Q. Curtius, X. 9. *Nam et inſociabile eſt regnum, et a pluribus expetebatur.*

Ennius, Frag. ad fin. 16.

Nulla ſancta ſocietas, nec fides regni eſt.

Seneca, Agam. 259.

Nec regna ſocium ferre, nec tedæ ſciunt.

IBID.

The ape was glad to end the ſtrife ſo light,
And thereto ſwore: for who would not oft ſwear,
And oft unſwear, a diadem to bear?

Cicero, from Euripides: De Offic. III. 21.

Nam ſi violandum eſt jus, regnandi gratia
Violandum eſt: aliis rebus pietatem colas. *

IBID.

Now when high Jove, in whoſe almighty hand
The care of kings and power of empires ſtand,

* So Henry IV. of France ſaid, after changing his profeſſion, for policy; *Paris vaut bien une Meſſe.* A king ſaid it; and of courſe it paſſed as a *Bon Môt.*

Sitting

Sitting one day within his turret hie,
From whence he views with his black-lidded eye
What-ſo the heaven in his wide vault contains,
And all that in the deepeſt earth remains, &c.

Virgil, Æn. I. 227.

— cum Jupiter æthere ſummo
Deſpiciens mare velivolum, terraſque jacentes,
Litoraque, et latos populos.

IBID.

Speaking of Mercury:

Tho' on his head his dreadful hat he dight,
Which maketh him inviſible to ſight.

Like the helmet of Orcus, in Homer, Il. E. 845.

—— αὐτὰρ Ἀθήνη
Δῦν' Ἄϊδος κυνέην, μή μιν ἴδοι ἕβριμος Ἄρης.

—— *ſed Minerva*
Induit Orci galeam, ne ipſam videret impetuoſus Mars.

What follows in Spenſer about Mercury's Rod, is partly from Homer and Virgil.

SONNET XVIII.

And drizling drops, that often do redound,
The firmeſt flint doth in continuance wear.

Lucretius, I. 314.

Stillicidi lapſus lapidem cavat.

IV. 1281.

Nonne vides, etiam guttas in ſaxa cadentes
Humoris longo in ſpatio pertundere ſaxa?

Ovid, Art. Amat. I. 475.

Quid magìs eſt ſaxo durum? quid mollius undâ?
Dura tamen molli ſaxa cavantur aquâ.

So Epiſt. ex Pont. II. VII. 40.

Jam dolor in morem venit meus: utque caducis
Percuſſu crebro ſaxa cavantur aquis.

SONNET XX.

And yet the lion, that is lord of power,
And reigneth over every beaſt in field,
In his moſt pride diſdaineth to devour
The ſilly lamb, that to his might doth yield.

Ovid, Triſt. III. v. 33.

Corpora magnanimo ſatis eſt proſtrâſſe leoni.

Statius, Theb. VIII. 125.

——ſi decidat hoſtis,
Ire ſuper ſatis eſt, vitamque relinquere victo.

Claudian, Epiſt. ad Hadr. 28.

——torvique leones,
Quæ ſtraviſſe calent, eadem proſtrata relinquunt.

SONNET XXXV.

—— ſo plenty makes me poor.

Ovid, Met. III. 466.

Inopem me copia fecit.

SONNET LX.

They that in courſe of heavenly ſphears are ſkill'd,
To every planet point his ſundry year;
In which her circle's voyage is fulfill'd,
As Mars in threeſcore years doth run his ſphear.

Cicero would have told him otherwiſe, De Nat. Deor. II. 20.

SONNET LXIX.

What trophee then ſhall I moſt fit deviſe, —?
Even this verſe, vow'd to eternity,
Shall be thereof immortal monument;
And *tells* her praiſe to all poſterity, ——

Perhaps, *tell.*

SONNET LXXII.

Oft when my ſpirit doth ſpread her bolder wings,
In mind to mount up to the pureſt ſky,
It down is weigh'd with thought of earthly things,
And clogg'd with burden of mortality.

Wiſdom of Solomon, ix. 15. *For the corruptible body preſſeth down the ſoul; and the earthly tabernacle weigheth down the mind, that muſeth upon many things.*

POEMS.

POEM IV.

Upon a day, as Love lay ſweetly ſlumb'ring, &c.

Compare this with Theocritus, Idyll. XIX. 1.

Τὸν κλέπταν ποθ' Ἔρωτα ———

PROTHALAMION.

From thoſe high towers this noble Lord iſſuing,
Like radiant Heſper, when his golden hair
In th' ocean billows he hath bathed fair, &c.

Fairy Queen, I. XII. 21.

As bright as doth the morning ſtar appear
Out of the eaſt, with flaming locks bedight,
To tell the dawning day is drawing near.

II. XII. 65.

As that fair ſtar, the meſſenger of morn,
His dewy face out of the ſea doth rear.

Seneca, Hippol. 749.

Qualis eſt primas referens tenebras
Nuncius noctis, modo lotus undis
Heſperus, pulſis iterum tenebris
Lucifer idem.

Virgil,

Virgil, Æn. VIII. 589.

Qualis ubi Oceani perfuſus Lucifer unda,
Quem Venus ante alios aſtrorum diligit ignis,
Extulit os ſacrum cælo, tenebraſque reſolvit.

Homer, Il. E. 5.

Ἀς-έρ' ὀπωρινῷ ἐναλίγκιον, ὅς-ε μάλις-α
Λαμπρὸν ϖαμφαίνησι λελαμέν' Ὠκεανοῖο.

The poet Ion calls Lucifer,

Skie-ranging Morning ſtar,
White-wing'd forerunner of the God of day.

Ἀοῖον ἀεροφοίταν ἀς-έρα μείνομεν [I believe it ſhould be μείναμεν] ἀελίῳ λευκῇ ϖλέρυγι ϖρόδομον. A good inſtance of the ſtyle of Dithyrambics. You may find it in the Scholiaſt of Ariſtophanes, Pac. 835.

See Bentley on Malela, p. 53. Μένω is not, I think, to be found; but only μένω, and μίμνω. Herodotus uſes μένω, ἀνέμενον. P. 401. l. 20.

EPITHALAMION.

Ah! when will this long weary day have end? —
Long tho' it be, at laſt I ſee it gloom,
And the bright evening ſtar, with golden creſt,
Appear out of the eaſt.
Fair child of beauty, glorious lamp of love —
How cheerfully thou lookeſt from above!

Catullus, LX. 1, 26.

Veſper Olympo
Exſpectata diu vix tandem lumina tollit. —
Heſpere qui cœlo lucet jucundior ignis?
Qui deſponſa tuâ firmes connubia flammâ
Quæ pepigere viri, pepigerunt antè parentes,
Nec junxere prius quàm ſe tuus extulit ardor.
Quid datur à divis felici optatius horâ?

Seneca, Medea. 71.

Et tu, quæ gemini prævia Temporis
Tardè ſtella redis ſemper amantibus:
Te matres avidæ, te cupiunt nurus,
Quamprimùm radios ſpargere lucidos.

IBID.

Speaking of *Jupiter* and *Night:*

Or like as when he with thyſelf did lie,
And begot Majeſty.

According to Ovid, Majeſty is the daughter of Honos and Reverentia.

AN HYMN IN HONOUR OF LOVE.

Begot of Plenty and of Penury.

Plato ſays, that Cupid was born of Plenty and Poverty; Πόρε καὶ Πενίας. Conviv.

IBID.

IBID.

Witneſs Leander in the Euxine waves.

Not the *Euxine* waves, but the Helleſpont.

AN HYMN IN HONOUR OF BEAUTY.

But ye fair Dames ———
Loath that foul blot, that helliſh firebrand,
Diſloyal Luſt, fair beauty's fouleſt blame,
That baſe affection, which your ears would bland,
Commend to you by Love's abuſed name;
But is indeed the bondſlave of Defame,
Which will the girland of your glory mar,
And quench the *ſight* of your bright-ſhining ſtar.

Commend, for *commended*. So in his Muiopotmos:

Arachne by his means was vanquiſhed
Of Pallas, and in her own ſkill confound.

Confound, for *confounded*. For *ſight*, perhaps it ſhould be *light*.

IBID.

Therefore, to make your beauty more appear,
It you behoves to love, and forth to lay
That heavenly riches, which in you ye bear.

We ſhould ſay now, *Thoſe heavenly riches:* But

Spenſer uſes *riches* in the ſingular number, as *richeſſe* in French. So again, in his Tears of the Muſes,

Melpom, St. VI.

Why then do fooliſh men ſo much deſpiſe
The precious ſtore of this celeſtial riches?

AN HYMN OF HEAVENLY LOVE.

Speaking of our Saviour:

Yet nought thou aſk'ſt in lieu of all this love,
But love of us, for guerdon of thy pain:
Aye me! what can us leſs than that behove?
Had he required life *for* us again,
Had it been wrong to aſk his own with gain?
He gave us life, he it reſtored loſt;
Then life were leaſt, that us ſo little coſt.

I think it ſhould be, *life* from *us*; or, *life* of *us*.

IBID.

But He our life hath left unto us free,
Free, that was thrall, and bleſſed, that was bann'd;
Ne ought demands, but that we loving be,
As he himſelf hath lov'd us afore-hand,
And bound thereto with an eternal band;
Him firſt to love, that *was* ſo dearly bought,
And next, our brethren to his image wrought.

Him firſt, &c. To make ſenſe of this, we muſt ſuppoſe the ſenſe and conſtruction to be, *Firſt to return him that Love, which was ſo dearly bought by him.*

him. But this is ſo forced and intricate, that I believe the reader will prefer this conjecture of a friend of mine:

"Him firſt to love, that *us* ſo dearly bought."

DAPHNAIDA.

White as the native roſe, before the change
Which Venus' blood did in her leaves impreſs:

Bion, Idyll. I. 66.

Αἷμα ῥόδον τίκτει, τὰ δὲ δάκρυα τὰν ἀνεμώναν.

See alſo Pervigilium Veneris. 23.

IBID.

—— As to afflict ſo ſore
The innocent, as thoſe which do tranſgreſs.

So ſore, for *as ſorely*.

IBID.

In pureneſs, and in all celeſtial grace,
That men admire in goodly womankind,
She did excel; and ſeem'd of Angels race,
Living on earth like Angel new divin'd,
Adorn'd with wiſdom and with chaſtity.—

New divin'd is an odd expreſſion. We meet with it again in *The Ruins of Time:*

Whilſt

Whilſt thus I looked, loe, adown the lee
I ſaw an Harp, ſtrung all with ſilver twine,
And made of gold and coſtly ivory,
Swimming, that whilom ſeemed to have been
The harp, on which Dan Orpheus was ſeen
Wild beaſts and forreſts after him to lead;
But was th' harp of Phillifides now dead.

At length, out of the river it was rear'd,
And borne *about* the clouds to be *divin'd*;
Whilſt all the way moſt heavenly noiſe was heard
Of the ſtrings, ſtirred with the warbling wind,
That wrought both joy and ſorrow in my mind.
So now in heaven a Sign it doth appear,
The Harp, well known beſide the Northern Bear.

I think it ſhould be,
And borne *above* the clouds to be divin'd.

"*To be divin'd*;" that is, I ſuppoſe, to be deified, by being made a conſtellation: ἀποθεοῦσθαι.

Ovid, whom Spenſer has in view, ſays of the harp of Orpheus, Met. XI. 51.

——— *Medio dum labitur amne,*
Flebile neſcio quid queritur lyra, flebile lingua
Murmurat exanimis: reſpondent flebile ripæ.

IBID.

——— Is it ſo uneath
To leave this life, or dolorous to die?

Virgil,

Virgil, Æn. XII. 646.

Uſque adeóne mori miſerum eſt?

IBID.

But, as the mother of the Gods, that ſought
For fair Eurydice, her daughter dear,
Throughout the world, with woful heavy thought;
So will I travel whilſt I tarry here.

What a jumble is this? I ſuppoſe he would have ſpoken of Ceres and Proſerpina.

MUIOPOTMOS.

Minerva did the challenge not refuſe, &c.

Much of what follows is taken from the fable of Arachne in Ovid, Met. XI. 5, &c.

IBID.

Emongſt thoſe leaves ſhe made a Butterfly
With excellent device and wondrous ſlight,
Flutt'ring among the olives wantonly,
That ſeem'd to live, ſo like it was in ſight:
The velvet nap which on his wings doth lie,
The ſilken down with which his back is dight,
His broad out-ſtretched horns, his *airy* thighs,
His glorious colours, and his gliſtering eyes.

I think it ſhould be, his *hairy* thighs.

THE

THE TEARS OF THE MUSES.

This Poem puts me in mind of theſe lines in Shakeſpeare.

Theſeus reads —

" *The thrice three Muſes, mourning for the* death
Of Learning, late deceas'd in beggary."
That is ſome ſatyr, keen and critical;
Not ſorting with a nuptial ceremony.

See Midſummer Night's Dream, Act. V. Scene I.

INTRODUCTION.

STANZ. I. II.

Rehearſe to me, ye ſacred ſiſters nine,
The golden brood of great Apollo's wit,—
For ſince the time that Phœbus' fooliſh ſon
Ythundered, through Jove's avengeful wrath,—
Of you his mournful ſiſters was lamented,
Such mournful tunes were never ſince invented.

I think it is againſt mythology to make the Muſes the daughters of Apollo. *Since the time— were never ſince invented*, — is a redundancy; but ſuch as is common in good writers: For inſtance,

Virgil, Æn. IV. 24.

Sed mihi vel tellus optem priùs *ima dehiſcat,*
Vel Pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemque profundam,
Antè, *Pudor, quàm te violo, aut tua jura reſolvo.*

I ſhall

I ſhall here tranſcribe ſome examples of Redundancies, which I find the Editor of the *Miſcellaneous Obſervations* has collected; Vol. II. p. 37.

Catullus, De Aty. LXI. 47.

Animo æſtuante rurſus reditum ad vada retulit.

Prudentius, Περὶ Στεφ. VI. 103.

Nexus denique, qui manus retrorſus
In tergum revocaverant revinctas.

In Symm. I. 331.

Nec torquere facem potis eſt ad ſigna Trionum,
Orbe nec obliquo portas Aquilonis adire,
Nec ſolitum converſus iter revocare retrorſum.

Seneca, Hippol. 676.

Ac verſa retro ſidera obliquos agant
Retorta curſus.

Lucretius, II. 128.

Multa videbis enim plagis ibi percita cæcis
Commutare viam, retroque repulſa reverti.

Ver. 999.

— Quod miſſum eſt ex ætheris oris
Id rurſum cœli rellatum templa receptant.

IV. 442.

Quæ demerſa liquore obeunt, refracta videntur
Omnia converti, ſurſumque ſupina reverti:
Et reflexa prope in ſummo fluitare liquore.

To

To theſe inſtances I add this from Seneca, Nat. Quæſt. I. 5. *Retorta oculorum acie, et in ſe rurſus reflexa:* And I obſerve that they are frequent enough in Greek writers: For example

Ariſtophanes, Plut. 238.

Εὐθὺς καλώρυξέν με καλὰ τῆς γῆς κάτω.

Ver. 552.

Ἀλλ' οὐδ' ἔσ-αι πρῶτον ἀπάντων οὐδεὶς οὐδ' ἀνδραποδισ-ὴς.

Threefold negations, as οὐκέτι οὐ μὴ, and οὐδὲν οὐ μὴ, occur in the New Teſtament. So likewiſe,

Herodotus, IV. 95.

Καλαξὰς δὲ κάτω ἐς τὸ καλάγαιον οἴκημα.

Epiphanius, Hær. 25. § 2.

Ἵνα—αὖθις πάλιν ἀνακομίζῃ.

Ariſtophanes, Plut. ver. 779. according to Dr. Bentley's conjecture:

Ἀλλ' ἄν τὰ πάντα πάλιν ἀνας-ρέψας ἐγὼ.

Nub. 743. according to Kuſter's conjecture:

Κᾆτα τὴν γνώμην παλιν Κίνησον αὖθις αὖ σύ.

Ver. 971.

Εἶτ' αὖ πάλιν αὖθις ἀνις-αμένης.

Pac. 843.

—Ἦκε δεῦρ' αὖθις παλιν.

Ver.

Ver. 860.

Αὖθις νέος ὢν πάλιν.

Avib. 1456.

Κἄτ' αὖ πέτωμαι πάλιν ἐκεῖσε.

Eccleſ. 1008.

— Μὴ σπεύδειν αὐτὴν, πρὶν ἂν
Τὴν γραῦν προκρύσῃ πρῶτον.

Apollonius, III. 649.

—— Μετὰ δ' ἑτράπετ' αὖτις ὀπίσσω
Στρεφθείσ'.

MELPOMENE.

STANZ. I.

O who ſhall pour into my ſwollen eyes
A ſea of tears, that never may be dride—?

Jeremiah, ix. 1. *Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the daughter of my people!*

STANZ. VIII.

For all man's life me ſeems a tragedy,
Full of ſad ſights and ſore cataſtrophees;
Firſt coming to the world with weeping eye,
Where all his days, &c.

Shakeſpeare,

Shakeſpeare, King Lear, Act. IV. Scene, *near Dover.*

Thou muſt be patient; we came crying hither:
Thou know'ſt, the firſt time that we ſmell the air,
We wawle and cry.

Lucretius, V. 223.

Tum porro, puer, ut ſævis projectus ab undis
Navita, nudus humi jacet, ———
Vagituque locum lugubri complet, ut æquum eſt,
Cui tantum in vitâ reſtet tranſire malorum.

Seneca, De Conſol. ad Polyb. 23. *Non vides qualem vitam nobis rerum natura promiſerit, quæ primum naſcentium omen fletum eſſe voluit.* Where ſee Lipſius. See alſo Cyprian, de Bono Patientiæ, c. 6. We muſt except Zoroaſtres, who came laughing into the world, and was the only one that was ever known to do ſo, — according to Pliny.

Herodotus, V. 4. ſays of the Trauſi, a people of Thrace, Τὸν μὲν γινόμενον περιιζόμενοι οἱ προσήκοντες ὀλοφύρονται, ὅσα μιν δεῖ, ἐπέι τε ἐγένετο, ἀναπλῆσαι κακά· ἀνοιγεόμενοι τὰ ἀνθρωπήια πάντα πάθεα· τὸν δ' ἀπογινόμενον, παίζοντές τε καὶ ἡδόμενοι, γῆ καλύπτουσι, ἐπιλέγοντες ὅσων κακῶν ἐξαπαλλαχθεὶς ἔστι ἐν πάσῃ εὐδαιμονίῃ.

Valerius Maximus, Mela, and Solinus have taken notice of this cuſtom.

EUTERPE.

EUTERPE.

And ſpeaking ſtreams of pure Caſtalion,
The famous witneſs of our wonted praiſe.

He calls this fountain *Caſtalion* for the ſake of rhime. *Speaking ſtreams* is taken from the ancient poets. Thus Statius, Silv. V. v. 2.

— Caſtaliæ vocalibus undis
Inviſus.

Silv. I. 11. 6.

Et de Pieriis vocalem fontibus undam.

See Barthius there, who quotes theſe lines of an old Oracle:

Οὐκ ἔτι Φοῖβος ἔχει καλύβαν, ὁ μαντὶς δαφνην,
Οὐ πηγὰν λαλέουσαν· ἀπέσβεῖο καὶ λαλον ὕδωρ.

Sidonius, Carm. XIV.

Eia, Calliope, nitente palma,
Da ſacri laticis loquacitatem:

Alluding; it may be, to the *vocales undæ* of Statius.*

* So Milton, moſt beautifully. Par. L. B. III. 30.

——— But chief
Thee, Sion, and the flow'ry brooks beneath,
That waſh thy hallowed feet, and *warbling flow.*

So likewiſe, B. V. 195.

Fountains, and ye that warble, as ye flow,
Melodious murmurs, warbling tune his praiſe!

VISIONS OF THE WORLD's VANITY.

STANZ. IV.

What is here mentioned of the Eagle and Scarabee, is taken from one of Æſop's Fables.

STANZ. XI.

What time the Roman empire bore the reign
Of all the world, and flouriſh'd moſt in might,
The nations 'gan their ſovereignty diſdain,
And caſt to quit them from their bondage quite:
So, when all ſhrouded were in ſilent night,
The Galls were, by corrupting of a maid,
Poſſeſs'd nigh of the Capitol through ſlight,
Had not a gooſe the treachery bewraid.

The Romans were far enough from being maſters of the world, or of Italy, at that time of day. The corrupting a maid, belongs to another ſtory. See Livy, I. 11. Even in the time of Alexander, the Romans were little known in Greece. *Theopompus, ante quem nemo mentionem* [de Romanis] *habuit: urbem duntaxat a Gallis captam dixit.* Pliny, III. v.

ASTROPHEL.

—— Another ſwain,
Hight Theſtylis, began his mournful tourn.

Theſtylis is no name for a ſhepherd.

THE

THE MOURNING MUSE OF THESTYLIS.

His lips waxt pale and wan,
Like damaſk roſes bud
Caſt from the ſtalk; or like
In field to purple flowre,
Which languiſheth, being ſhred
By culter as it paſt.

Catullus, XI. 22.

——— *velut prati*
Ultimi flos, præterunte poſtquam
Fractus aratro eſt.

Virgil, Æn. IX. 435.

Purpureus veluti cum flos ſuccifus aratro
Langueſcit moriens.

Statius, Silv. III. iii. 128.

Qualia pallentes declinant lilia culmos,
Pubenteſque roſæ primos moriuntur ad auſtros,
Aut uti verna novis expirat purpura pratis.

IBID.

The ſun his lightſom beams
Did ſhroud, and hide his face
For grief, whereby the earth
Fear'd night eternally:

The mountains eke were ſhook,
The rivers turn'd their ſtreams,
And th' air 'gan, winter-like,
To rage and fret apace:
And griſly ghoſts by night
Were ſeen, and fiery gleams
Amids the clouds with claps
Of thunder, that did ſeem
To rent the ſkies, and made
Both man and beaſt afeard.
The birds of ill preſage
This luckleſs chance foretold
By dernful noiſe, and dogs
With howling made men deem
Some miſchief was at hand.

From Virgil, Georg. I. 466.

Ille etiam extincto miſeratus Cæſare Romam,
Cum caput obſcura nitidum ferrugine texit,
Inpiaque æternam timuerunt ſæcula noctem.
Tempore quamquam illo tellus quoque et æquora ponti,
Obſcœnique canes, importunæque volucres
Signa dabant, &c.

IBID.

Which made them eftſoons fear
The days of Pyrrha ſhould
Of creatures ſpoil the earth.

Horace,

Horace, Carm. I. 11. 5.

Terruit gentes, grave ne rediret
Seculum Pyrrhæ.

THE RUINES OF TIME.

How many great ones may remembred be,
Which in their days moſt famouſly did flouriſh;
Of whom no word we hear, nor ſign we ſee,
But as things wip'd out with a ſpunge do periſh,
Becauſe they, living, cared *not* to cheriſh
No gentle wits? —

He ought rather to have ſaid, *How many great ones have there been.*

Horace, Carm. IV. IX. 25.

Vixêre fortes ante Agamemnona
Multi; ſed omnes illacrimabiles
Urgentur, ignotique longa
Nocte, carent quia vate ſacro.

IBID.

Speaking of the Muſes:

So whilom raiſed they the puiſſant brood
Of golden-girt Alcmena ———
So rais'd they eke fair Leda's warlike twins.

Horace, IV. VIII. 28.

Dignum laude virum Muſa vetat mori:
Cœlo Muſa beat. Sic Jovis intereſt
Optatis epulis impiger Hercules;
Clarum Tyndaridæ ſidus ab infimis
Quaſſas eripiunt æquoribus rates.

IBID.

Such one Mauſolus made, the world's great wonder,
But now no remnant doth thereof remain: ——
All ſuch vain monuments of earthly maſs,
Devour'd of Time, in time to nought do paſs,

Mauſolus did not *make* his own monument: his wife erected it for him. The Poet ſhould have ſaid,

Such one Mauſolus *had.*

IBID.

For not to have been dipt in Lethé lake
Could ſave the ſon of Thetis from to die;
But that blind Bard did him immortal make,
With verſes, dipt in dew of Caſtalie.

The lines are elegant; but he ſhould have ſaid,

For not to have been dipt in *Stygian* lake.

IBID.

IBID.

Which made the Eaſtern Conqueror to cry,
O fortunate young man, whoſe vertue found
So brave a tromp, thy noble acts to ſound!

Alexander Achillem prædicabat felicem, quod tantum virtutis ſuæ præconem inveniſſet. Freinſhemius, Suppl. in Q. Curtium, I. 4.

IBID.

Not that great arch, which Trajan edifide,
To be a wonder to all age enſuing,
Was matchable to this in equal viewing.

Trajan's ſtone bridge over the Danube was a moſt ſurpriſing work, which Dion Caſſius ſays could never be enough admired. See Lipſius, De Magn. Roman, III. 13.

IBID.

At laſt, when all his mourning melody
He ended had, that both the ſhores reſounded,
Feeling the fit that him forewarn'd to die,
With loftly flight *about* the earth he bounded,
And out of ſight to higheſt heaven mounted.

Should it not be *above?* He ſpeaks of *a ſwan.*

BRITAIN's IDA.

CANTO II. 3.

And ſcatter'd rays did make a doubtful fight,
Like to the firſt of day, or laſt of night.

Ovid, Met. IV. 399.

Jamque dies exactus erat, tempuſque ſubibat,
Quod tu nec tenebras, nec poſſis dicere lucem;
Sed cum luce tamen dubiæ confinia noctis.

But the one deſcribes break of day, and the other the cloſe of the day.

Seneca, Herc. Fur. 671.

——— *nocte ſic mixta ſolet*
Præbere lumen primus aut ſerus dies.

Ovid, Amor. I. v. 5.

Qualia ſublucent, fugiente, crepuſcula Phœbo:
Aut ubi nox abiit, nec tamen orta dies.

CANTO V. 1.

But kept his love and burning flame within,
Which more flam'd out, the more he preſt it in.

Ovid, Met. IV. 64.

Quoque magis tegitur, tectus magis æſtuat ignis.

STANZ.

STANZ. IV.

Nor did ſhe ſcorn him, though not nobly born:
Love is Nobility.

Ovid, Epiſt. IV. 161.

Nobilitas ſub amore jacet.

But why does he ſay that Anchiſes was not nobly born? It is a great miſtake. Anchiſes was the ſon of Capys, Capys of Aſſaracus, Aſſaracus of Tros, Tros of Erichthonius, Erichthonius of Dardanus; Dardanus of Jupiter, and of Electra, who was the daughter of Atlas.

CANTO VI. 9.

That Jove upon him down his thunder darted,
Blaſting his ſplendent face, and all his beauty ſwarted.

Virgil, Æn. II. 648.

Ex quo me divûm pater atque hominum rex
Fulminis adflavit ventis, et contigit igni.

THUS much on Spenſer. What I have here offered may be called an Eſſay, or rough draught of a Commentary; deficient, indeed, in many points; yet

yet in ſome meaſure uſeful, and entertaining to a poetical reader of Spenſer. Much more might be done, particularly towards ſettling the text, by a careful collation of Editions, and by comparing the Author with himſelf: But that required more time and application than I was willing to beſtow, and more copies than I had by me. I had only two Editions to conſult.

I ſhall ſubjoin a remark or two on the Diſſertation which Mr. Hughes has prefixed to his Edition; intitled

AN ESSAY ON ALLEGORICAL POETRY.

"Homer's giving ſpeech to the river Xanthus in the Iliad, and to the horſes of Achilles, ſeem to be inventions of the ſame kind, and might be deſigned to fill the reader with aſtoniſhment and concern."

Homer's giving ſpeech to *the horſe* [not *horſes*] of Achilles, is indeed a bold fiction; but his giving ſpeech to the river Xanthus is not ſo, nor ought it to be reckoned more marvellous than his making Jupiter and Juno ſpeak; for Xanthus was not the water of the river, but the God

God of the river, as Neptune is the God of the ſea.

"We find a large groupe of theſe ſhadowy figures placed in the ſixth book of the Æneis, at the entrance into the infernal regions; but as they are only ſhewn there, and have no ſhare in the action of the poem, the deſcription of them is a fine allegory:

Luctus *et ultrices poſuere cubilia* Curæ,

Morbi, — Senectus, Metus, — Fames,—Egeſtas, — Letum, — Labos, — Sopor, — Bellum, — Diſcordia, — Somnia.

As perſons of this imaginary life are to be excluded from any ſhare in Epick Poems, &c."

Excluded. Why ſo? and by what law? Somnus is introduced as acting in the Ilias more than once, as alſo in other Heroic poems: and Ὕπνῳ καὶ Θανάτῳ, Sleep and Death, are appointed to carry off the body of Sarpedon, and have a place in Heſiod's Theogonia, v. 759.

In a poem which is built upon a Jewiſh or Chriſtian plan, a mixture of true religion and fable, good and bad Angels in one place, and Jupiter and Juno in another, is perhaps juſtly liable to cenſure; though ſome great poets have not avoided it.

But,

But, to allow a poet to introduce Mars and Minerva, and to forbid him to make uſe of Sleep, and Death, and Fear, and Diſcord, &c. as actors, ſeems to be injudicious; founded upon a weak prejudice, that the latter have not in our imagination as good a right to be Perſons as the former. The Heathen *theology* is to be taken from the heathen writers; and whatever is a deity in Homer and Heſiod, has a perpetual and inconteſtible right to be a poetical God.

THE LIFE OF SPENSER.

Pag. xviii.

Hic, prope Chaucerum, ſitus eſt Spenſerius, illi
Proximus ingenio, proximus ut tumulo.

* * * * * *

Hic prope Chaucerum Spenſere poeta poetam
Conderis, et verſu quam tumulo propior.
Anglica, te vivo, vixit plauſitque Poëſis;
Nunc moritura timet, te moriente, mori.

"In the laſt couplet, ſays Mr. Hughes, it is not improbable the author might have in his eye thoſe celebrated lines written by Cardinal Bembo on Raphael d' Urbin.

Ille hic eſt Raphael, timuit quo ſoſpite vinci
Rerum magna parens, et moriente mori."

The

The author of theſe paltry verſes has not only borrowed the thought which he has ſo ill expreſſed in the laſt diſtich, but that which is in the lines before it; for I remember to have ſeen ſomewhere this Epitaph on Sannazarius, made by Bembus:

Da ſacro cineri flores: hic ille Maroni
Sincerus Muſa proximus, ut tumulo.

Communicated

Communicated by a FRIEND *of the* EDITOR.

SIR,

IF the few following Strictures on Spenſer meet with approbation, they are at your ſervice, and may form no unwelcome Appendix to your Father's REMARKS upon this his favourite and much-favoured author. I find them, *in manuſcript*, on the blank leaves of a printed copy of thoſe Remarks. They were many years ſince drawn up by a late writer; they appear to be equally elegant and judicious; and have never yet been publiſhed.

I am, Sir, your's

B.

SPENSER'S

SPENSER's FAIRY QUEEN.

INTRODUCTION.

STANZ. I.

'Tis plain Spenſer here imitates thoſe four lines, which are ſometimes prefixt to the Æneid, though I can by no means believe them Virgil's.

Ille ego, qui quondam gracili modulatus avenâ
Carmen; et egreſſus ſylvis, vicina coëgi
Ut quamvis avido parerent arva colono;
Gratum opus Agricolis: at nunc horrentia Martis
Arma, virumque cano, &c.

In the ſecond ſtanza, and the fourth, there is a thought, which Milton has borrowed in the beginning of his poem:

— What in me is dark,
Illumine: what is low, raiſe and ſupport.

STANZ. III.

Horace's requeſt to Venus is of the ſame ſort with this of Spenſer:

Fervidus tecum Puer, et ſolutis
Gratia zonis, properentque Nymphæ,
Et parum comis ſine te Juventas,
Mercuriuſque. L. I. Od. 30.

STANZ. IV.

"*Afflicted* ſtyle." Quære, whether it ſhould not be *affected?* Spenſer, in his letter to Sir Walter Raleigh, calls his poem "a continued allegory, or dark *conceit*."

BOOK I.

CANTO I. 14.

The light thrown into the dark cave by the armour of the knight, is not unlike what we read in Milton:

A dungeon, horrible on all ſides round,
As one great furnace flam'd; yet from thoſe flames
No light, but rather darkneſs viſible
Serv'd only to diſcover ſights of woe.
Par. Loſt, I. 61.

STANZ. XXI.

'Tis well known all *rivers* are repreſented by *old men*. See Grævius on Callim. H. to Delos, v. 71.

STANZ. XXIII.

The poet has a ſimile, B. II. C. IX. 16. from gnats, with an expreſſion or two ſimilar to this.

High

High on a hill is a circumſtance beautifully imagined. Homer, Il. Δ. 275. ſays,

Ὡς δ' ὅτ' ἀπο σκοπιῆς ἴδεν νέφος αἰπόλος ἀνὴρ.

STANZ. XXXIX.

See the beginning of Theocritus' firſt Idyll.

Ἀδύ τι τὸ ψιθύρισμα κἀ τὰ πίτυς, αἰπόλε, τήνα,
Ἃ πὰ τᾶς πηγᾶισι, μελίσδεται.

The *humming of bees* is very frequently mentioned in Theocritus, whoſe *word* is the moſt beautiful for it that can be conceived :—v. 107.

Ὧδε καλὸν βομβεῦντι πὰ σμάνεσσι μέλισσαι.

See Homer Il. B. 87. and Æneid. I. 433. VI. 709.

—— *Strepit omnis murmure campus.*

STANZ. XLIII. &c.

All this buſineſs of the dream is plainly borrowed from Homer. Spenſer ſays the dream,

" Upon his hardy head him plac'd;"

And Homer,

Στῆ δ' ἄρ' ὑπὲρ Κεφαλῆς.

Il. B. *ad Init.*

☞ The immediate place whence Spenſer took his deſcription of the *trees*, in Stanza 8. I ſuppoſe is Stanza 75. and 76. of Taſſo's Jeruſalem, Book III. See Fairfax's tranſlation.

CANTO II. 7.

The epithet of *roſy-finger'd* is Homer's ῥοδοδακτυλος, and of ſingular beauty.

STANZ. XIX.

His *grudging ghoſt, &c.* is well explained by Virgil's,

Vitáque cum gemitu fugit indignata *ſub umbras.*

STANZ. XXIII.

Thus Virgil, Æn. V. 49.

—— *Quem ſemper* acerbum,
Semper honoratum (ſic Dii voluiſtis) habebo.

STANZ. XXIV.

All Servius's Remarks are of as cold a ſort, as that here quoted by Dr. Jortin, from Æn. IV.

STANZ. XXX. XXXI.

This is taken from the ſtory of Polydorus in the third Æneid, v. 27, &c.

Nam, quæ prima ſolo ruptis radicibus arbos
Vellitur, huic atro liquuntur ſanguine guttæ,
Et terram tabo maculant. Mihi frigidus horror
Membra quatit, gelidúſque coït formidine ſanguis.
— *Gemitus*

— Gemitus lacrymabilis imo
Auditur tumulo, et vox reddita fertur ad aures,
" Quid miſerum, Æneа, laceras?"

See alſo Book II. Cant. 1. ſt. 42.

CANTO III. 5.

Spenſer's *Lion* does much more than *Horace's Wolf*: indeed *he* had nothing but innocence: the fair lady's beauty might well do more, when joined with that:

Namque me ſylvâ lupus in Sabinâ,
Dum meam canto Lalagen—
Fugit inermem:
Quale portentum neque militaris
Daunia in latis alit eſculetis,
Nec Jubæ tellus generat, leonum
Arida nutrix.

Lib. I. Od. 22.

In ſome ancient remains Cupid is repreſented as riding on a lion.

STANZ. XXXVI.

The ancients imagined that the ghoſt of a man unburied could not paſs over the Lethé. The Sarazin requires Revenge to *ſlake* the anger of the furies: Palinurus deſires Æneas only to bury him. Æn. VI. 365, &c.

—— *Aut tu mihi terram*
Injice — aut —
Da dextram miſero, et tecum me tolle per undas,
Sedibus ut ſaltem placidis in morte quieſcam.

So Horace, Lib. I. Od. 28.

At tu, nauta, vagæ ne parce, malignus, arenæ.

In the thirty-ſecond ſtanza, the poet ſays that the merchant, "oft doth bleſs Neptune:" ſo in the Ode whence the above is taken,

—— *Multaque merces,*
Unde poteſt, tibi defluet æquo
Ab Jove, Neptunoque ſacri cuſtode Tarenti.

BOOK II.

CANTO I. 27.

Virgil's deſcription of the horſe, Georg. III. 83. "*Did cruel battle breathe.*"

—— *Tum, ſi qua ſonum procul arma dedêre,*
Stare loco neſcit; micat auribus; et tremit artus;
Collectumque premens volvit ſub naribus ignem.

STANZ. XLII.

Callimachus, Hymn. *in Lav. Pallados.*

Εςαθη δ' αφθογγος, εκολλασαν γαρ ανιαι
Γωναλα, κ) φωναν εχεν αμηχανια.

Virgil,

Virgil, Æn. II. 12.

Obſtupuêre animi, geliduſque per ima cucurrit
Oſſa tremor.

III. 48.

Obſtupui, ſteteruntque comæ, et vox faucibus hæſit.

And Shakeſpeare has plainly taken from hence his,

"*Freeze thy young blood.*"

STANZ. *ead.*

"As lion grudging, &c." See Telemachus, B. 18. at the beginning.

STANZ. LIII.

Cynthia, filling her horns, and calling Lucina, is truly claſſical. See Virg. Æn. III. 645.

Tertia jam Lunæ ſe cornua lumine complent,

Καλει μουνον Ειλειθυιαν. CALLIM.

CANTO II. 7.

Vitas hinnuleo me ſimilis, Chloë.

Horace, I. 23.

STANZ. XXVII.

In amore hæc omnia inſunt vitia—
Bellum, pax rurſus, &c. Terent.

STANZ. XXXIX. XL.

Theſe are plainly imitated from the latter end of the firſt, and beginning of the ſecond book of the Æneid; particularly,

" Drawing to him the eyes of all around,
From lofty ſiege began theſe words aloud to ſound."

Conticûere omnes intentique ora tenebant:
Inde toro *Pater Æneas ſic orſus ab* alto:
" *Infandum, regina, jubes renovare dolorem.*"

STANZ. XLVI.

Virgil, Æn. III. v. 716.

Sic Pater Æneas intentis omnibus unus,
Fata renarrabat Divom, *curſuſque docebat:*
Conticuit tandem, factoque hîc fine quievit.

Qu. *Divom curſus?* vel *Divorum Teucrorum?* ſeu *Curſus quos a divis ducebatur?*

Virg. Æn. II. 9.

—— *Et jam nox humida cœlo*
Præcipitat, ſuadéntque cadentia ſidera ſomnos.

CANTO III. 10.

Horace, Lib. I. Epiſt. XVI. 42.

Falſus honor juvat, et mendax infamia terret,
Quem,—niſi mendoſum et mendacem?

STANZ. XX.

So Horace, Od. 23. Lib. I.

——— *Non ſine vano*
Aurarum et ſilvæ metu:
Nam ſi mobilibus veris inhorruit
Adventus foliis: ſeu virides rubrum
Dimovêre lacertæ,
Et corde et genibus tremit.

STANZ. XXVI. XXVII.

Ες γουυ μεχρι χιωνα
Ζωννυσθαι λεγνωλον.

CALLIM.

STANZ. XXVIII.

"His legs are pillars of marble, ſet upon ſockets of fine gold." Solom. Song, c. v. ver. 19.

STANZ. XXIX.

Αι ωρωιαι θοα τοξα, κ᾽ αμφ᾽ ωμοισι φαρειρας
Ιοδοκυς εφορησαν· ασυλλωιοι δε φιλημοι
Δειλιεροι· κ᾽ γυμνος αει περιφαινελο μαζος.

CALLIM.

"Their places only *ſignify'd.*"—Quære, is there not the ſame expreſſion ſomewhere in Dryden? in his fables, I think;—the ſtory of Palamon and Arcite.

STANZ. XXXVIII.

Shakeſpear has an expreſſion, or rather a thought, ſomething not unlike this: . . .

" By Heav'ns, methinks it were an eaſy leap,
To pluck bright honour from the pale-fac'd moon."

STANZ. XLI.

But eaſy is the way, &c.

So Æn. VI. 126.

—— *Facilis deſcenſus Averni:*
Noctes atque dies patet atri janua Ditis.

CANTO IV. I.

See Caſtiglio's Courtier.

STANZ. XXXII.

Pedibus timor addidit alas.
Virg. Æn. VIII. 224.

—— Ὁ δ' ἐννέα μῆνας ἐφοίτα
Παικάλα τε κρημνούς τε· ϗ οὐκ ἀνέπαυσε διωκόν.
CALLIM.

CANTO V. 27.

Acraſia is plainly borrowed from Circe; and her power and influence are the ſame.

Virg.

Virg. Æn. VII. 1.

Hinc exaudiri gemitus iræque leonum
Vincla recuſantum, et ſerâ ſub nocte rudentum:
Setigerique ſues, atque in præſepibus urſi
Sævire, ac formæ magnorum ululare luporum:
Quos hominum ex facie dea ſæva potentibus herbis
Induerat Circe in vultus ac terga ferarum.

Which is only imitated from the Odyſſey, Lib. K. 212.

Ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέσκῳοι ἠδὲ λέοντες,
Τὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν,

v. 239.

Οἱ δὲ συῶν μὲν ἔχον κεφαλὰς, φωνήν τε, δέμας τε,
Καὶ τρίχας· αὐλὰρ νῦς ἦν ἔμπεδος, ὡς τοπάρος περ.

Horace plainly gives us his opinion of Circé; that all this allegory meant no more than the effects of pleaſure and debauchery: and true it is, men who wallow in ſcenes of that ſort are little better than the beaſts whom the Poets deſcribe.

—— *Circes pocula nôſti;*
Quæ ſi cum ſociis ſtultus cupiduſque bibiſſet,
Sub dominâ meretrice *fuiſſet turpis et excors:*
Vixiſſet canis immundus, vel amica luto ſus.

Hor. Lib. I. Ep. II. 23.

☞ I had not read the *twelfth* Canto, when I obſerved of Acraſia, that it was the ſtory of Circé: There

There the whole matter is plain. In the ſeventieth ſtanza of that canto, there is delightful muſic, as in Circé's bower.

Dives inacceſſos ubi Solis filia lucos
Aſſiduo reſonat cantu, &c.

Virg. Æn. VII. 11.

Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὀπὶ καλῇ, &c.

Odyſſ. K. 222.

And the transforming of the beaſts into men by the Palmer's wand, Stanz. 76. is taken from the Odyſſey, as above.

STANZ. XXXV.

This manner of upbraiding is very common in *Homer*. Hector upbraids Paris twice in the ſame way. Il. L. III. 39. VI. 325. Æneas ſpeaks thus to Pandarus, Lib. V. 170. Sarpedon to Hector, V. 470.—And in *Virgil*, Æn. V. 389. Aceſtes ſarcaſtically reproaches Entellus:

—— *Heroûm quondam fortiſſimè, fruſtrà,*
Tantáne tam patiens nullo certamine tolli
Dona ſines? ubi nunc nobis Deus ille, magiſter
Nequicquam memoratus Eryx? ubi fama per omnem
Trinacriam, et ſpolia illa tuis pendentia tectis?

The deſcription of Paris in Horace is a little like the caſe of *Cymocles*.

Nequicquam

Nequicquam Veneris præſidio ferox,
Pectes cæſariem; grataque feminis
Imbelli citharâ carmina divides.
Nequicquam thalamo graves
Haſtas, et calami ſpicula Gnoſſii
Vitabis, ſtrepitumque, et celerem ſequi
Ajacem. Tamen, heu, ſerus adulteros
Crines pulvere collines.

Lib. I. Od. xv. 13.

STANZ. XXXVI.

Thou womaniſh weak knight!

O verè Phrygiæ, neque enim Phryges!

Virg. Æn. IX. 617.

From Homer's

Ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιΐδες, οὐκ' ἐτ' Ἀχαιοὶ.

Il. B. 235.

STANZ. XXXVII.

Furiis agitatus Oreſtes. Virg. Æn. III. 331. Agitari et perterreri furiarum tædis ardentibus.

CANTO IV. I.

See Martial. 277.

STANZ.

STANZ. XV. XVI.

Theſe are plainly from Scripture, which Thomſon alſo has imitated, in his *Caſtle of Indolence*, St. x.

They neither plough, nor ſow, nor fit for flail,
E'er to the barn the nodding ſheaves they drove, &c.

STANZ. XXXII.

Jupiter ut Celtûm, [vel Chalybῶν] omne genus pereat!
Et qui principio ſub terræ quærere venas
Inſtitit, ac ferri frangere duritiem.

COMA BERENICES. v. 48.

Horace, Lib. II. Sat. I. 43.

Jupiter, ut pereat poſitum rubigine telum!

See alſo Fairy Queen, B. I. C. VII. St. 13.

STANZ. XXXIV.

"Another war, &c."

So Muſæus, Hero et Leand. 197.

Φραζέο πῶς κεν Ἔρωϛ ἀεθλεύσειεν ἀγῶνα,
Ἄνδρα γὰρ αἰολόμηϊς Ἔρως βελέεσσι δαμάζει,
Καὶ πάλιν ἀνέρος ἕλκϛ ἀκέσσεται· οἷσι δ' ἀνάσσει,
Ἀϋτὸς ὁ πανδαμάτωρ ϛυληφόρϛ ἐϛὶ βροτοῖσιν.

Horace, Lib. I. Od. VI. 17.

Nos convivia, nos prælia virginum, &c.

STANZ. XLVI.

This ſeems to allude to the ſtory of Hero and Leander, which Atin's leaping into the lake might poſſibly

poſſibly recall to the Poet's mind. Leander tells Hero, l. 205.

Ου τρομέω ϑαρσὺ χεῦμα, τὴν μελανεύμενος ἐυνήν.

And the Poet ſays, l. 300.

Αλλ' ἐ χειμερίης σε φόβος καΐερυκε ϑαλάσσης.
Καρτερόθυμε Λέανδρε.

CANTO VII. 2.

— *Omnis enim res,*
Virtus, fama, decus, divina humanaque, pulchris
Divitiis parent: quas qui conſtruxerit, ille
Clarus erit, fortis, juſtus etiam, et Rex,
Et quidquid volet. Hor. Lib. II. Sat. III. 94.

Preſens vel imo tollere de gradu
Mortale corpus, vel ſuperbos
Vertere funeribus triumphos. Lib. I. Od. 35. 2.

Nempe dat id cuicunque libet Fortuna, rapitque;
Irus et eſt ſubito, qui modo Cræſus erat. Ovid.

For the following Stanzas, See Horace's firſt ſatire.

STANZ. XXXVI.

The laſt line of Callimachus, *Hymn to Diana*, is quite ſimilar;

—— επει μεγα μοχθησειαν. Ver. 59.

STANZ.

STANZ. XLVI.

This ſtory of the *Chain* is evidently taken from Homer Il. Θ. 25.

CANTO VIII. 14.

See Martial, 255.

CANTO IX. 4.

" The Flower of Grace," &c.

This manner of expreſſion I imagine came from Pindar, who very frequently uſes the word ἄωτος, to denote any ſuperior excellence: Thus,

Olymp. I. v. 23. Μνησιᾶς ἐν ἀώτῳ. Olymp. II. v. 13. Παλίρων ἄωτον. Ol. III. v. 6. Ἵππων ἄωτον. Ol. V. 2. Σιφάνου ἄωτον· and in numberleſs other places.

STANZ. XXXV.

The ladies here are repreſented diverting themſelves in a manner, that might perhaps give Milton the hint of employing the fallen ſpirits, as in Par. Loſt, B. II. 521, &c. Or, it might be, both came from Virg. Æn. VI. 644.

Pars pedibus plaudunt Choreas, et Carmina dicunt, &c.

CANTO

CANTO X.

Spenſer introduces his catalogue with ſomething of the ſame pomp as Homer, Il. B. 488,

Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ονομήνω
Οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
Φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη.

STANZ. V, VI.

This deſcription of the Iſland is not unlike that which Callimachus gives of Delos: See Hymn to Delos, *ad Init.*

STANZ. IX.

"Driven by fatal error," will be clearly underſtood by Virgil's *Fato profugus.*

STANZ. XIII.

Brute enjoyed that bleſſing, which Callimachus deſcribes as the reward of piety.

Hymn. ad Dian.

——— οὐδ' ἐπὶ σῆμα
Ἐρχονται, πλὴν εὖτε πολυχρονιόν τι φέρωσι.

STANZ. XV.

Such is the deſcription Callimachus gives of the invaſion of the Gauls. Hymn to Delos, ver. 172.

STANZ.

STANZ. LVI.

The boaſt at the end of this Stanza is like that of Cato, in Lucan, Lib. II. 286.

CANTO XI. 18.

This ſimile is taken from a beautiful one in Homer, Il. Δ. 422. E. 87, &c. and in Virg. Æn. II. 305, &c.

——— *aut rapidus montano flumine torrens*
Sternit agros, ſternit ſata læta, boumque labores,
Præcipiteſque trahit ſylvas; ſtupet inſcius alto
Accipiens ſonitum ſaxi de vertice Paſtor.

See likewiſe Æn. XII. 523.

STANZ. XXXII.

" Like as a fire, the which in hollow cave," &c.

——— *ignis,*
Qui furtim pingui primùm ſub cortice tectus
Robora comprendit, frondeſque elapſus in altas
Ingentem Cœlo ſonitum dedit: inde ſecutus
Per ramos victor, perque alta cacumina regnat,
Et totum involvit flammis Nemus, et ruit atram
Ad Cœlum piceâ craſſus Caligine nubem.
Virg. Georg. II. 303.

CANTO

CANTO XII, 39, 41.

Mercury's rod is deſcribed by Horace in the ſame manner as here.

Tu pias lætis animas reponis
Sedibus; Virgâque levem coërces
Aureâ turbam, ſuperis Deorum
Gratus, et imis. Lib. I. Od. x, 17.

Tu potes Tigres comiteſque Sylvas
Ducere, et rivos celeres morari.
Ceſſit immanis tibi blandienti
Janitor aulæ
Cerberus, &c. Lib. III. Od. xi. 13.

STANZ. XLV.

The manner of expreſſion in the beginning of this Stanza has great beauty; and is borrowed from the Greeks, who uſe the ſame very commonly. Thus, particularly, Theocritus in his firſt Idyllium, ſpeaking of the old fiſherman graven on the cup, ſays, l. 41.

Ὁ πρέσβυς, κάμνοντι τὸ καρτερὸν ἀνδρὶ ἐοικώς·
Φαίης κεν γυίων νὺν ὅσον θέος ἐλλοπιεύειν·
Αἱ δέ οἱ ὠδῆκαντι κατ' ἀυχένα πάντοθεν ἶνες,
Καὶ πολιῷ ωερ ἔοντι. τὸ δὲ θέος ἄξιον ἄβας.

STANZ. LXIV.

Thomſon has a beautiful paſſage like this in his Seaſons. *Summer*, v. 1311, &c.

STANZ. LXXIV.

See Arioſto, P. III. There is a pretty poem in Bourne, called, if I remember right, *The Wreath*; where this thought is well expreſſed:

"And, as you fade,
Remind the maid,
That years, like days, muſt end."

REMARKS

ON

MILTON.

THAT I may not paſs abruptly from Spenſer to Milton, I ſay, purely for the ſake of introduction and connection,

That Milton, the favourite poet of this nation, has been, and I ſuppoſe will be, the ſubject of eſſays, diſſertations, notes, &c.

That I have a mind to thruſt myſelf in amongſt thoſe, who have laboured on this celebrated author; *ut*

Me quoque principibus permixtum ——— ;

That I ſhall offer a few remarks upon him; and ſo take a final leave of the Engliſh poets *.

* It appears however, that he did not ſo cloſely keep to his purpoſe as here intended. The proſpect of a new and valuable

I.

PARADISE LOST,

BOOK I. 199.

——— or Typhon, whom the den
By ancient Tarſus held.

Typhon is the ſame with *Typhoëus*. That the den of Typhoëus was in Cilicia, of which Tarſus was a celebrated city, we are told by Pindar and Pomponius Mela. I am much miſtaken, if Milton did not make uſe of Farnaby's note on Ovid, Met. V. 347. to which I refer the reader. He took *antient* Tarſus perhaps from Nonnus:

Ταρσος αειδομενη πρωϊοπολις·

which is quoted in Lloyd's Dictionary.

v. 276.

——— on the perilous edge
Of battle, &c.

edition of our great Epick Bard again called forth his critical attention; and hence, from his friend Dr. Newton's publication of Milton, we have been enabled to make ſome conſiderable addition to our Author's *Remarks*; reſuming ſuch only for this work, as were found there inſerted under the name JORTIN. For Dr. Newton's Teſtimonies, as taken from his two prefaces to the poems of Milton, See the *Advertiſement* prefixed to this volume.

Perhaps

Statius, Theb. I. 212.

——— *grave et immutabile ſanctis*
Pondus adeſt verbis, et vocem Fata ſequuntur.

B. VIII. 2.

So charming left his voice, that he a while
Thought him ſtill ſpeaking; ſtill ſtood fix'd to hear.

Imitated probably from Apollonius, I. 512. See before, *Remarks on Spenſer*, Page 184. The Thought was originally Homer's. Iliad. B. 40.

——— Θείη δέ μιν ἀμφέχυτ' ὀμφή.

— *divina autem ipſam circumfuſa erat vox.*

Lucian, Somn. Εἰ γουν — ἡ φωνη των ακουσθεντων εναυλος· and Socrates, in Plato's Crito; Και εν εμοι αὐτῃ ἡ ηχη τουτων των λογων δομβει, καὶ ποιει μη δυνασθαι των αλλων ακουειν.

B. IX. 312.

——— while Shame, thou looking on, &c.

Milton often uſes the Nominative caſe abſolute, as the Greeks do; which, whether it ſhould be called a *caſe abſolute*, or an *elliptis*, we leave to the Grammarians to determine.

B. X. 304.

—— From hence a paſſage, broad,
Smooth, eaſy, inoffenſive down to hell.

Alluding perhaps to Virgil, Æn. VI. 126. *Facilis deſcenſus Averni:* or, to the Paths of Wickedneſs, as in Heſiod, Εργ. I. 285.

Τὴν μὲν ὅτοι κακότητα καὶ ἱλαδὸν ἐστὶν ἑλέσθαι
Ῥηϊδίως· ὀλίγη μὲν [λειη] ὁδὸς, μάλα δ' ἐγγύθι ναίει.

v. 655.

——— from the ſouth to bring
Solſtitial ſummer's heat.

The ancient Poets repreſent the ſouth as the region of heat.

Statius, Theb. I. 160.

—— *aut Boreâ gelidas, madidive* tepentes
Igne Noti.

Lucan, I. 54. very extravagantly;

Nec polus averſi calidus *quâ vergitur* Auſtri.

v. 1007.

She ended here ———
—— ſo much of death her thoughts
Had entertain'd, as dy'd her cheeks with pale.

Virgil,

Virgil, Æn. IV. 499.

Hæc effata, ſilet: Pallor ſimul occupat ora.

B. XI. 564.

In other part ſtood one, who at the forge
Lab'ring, two maſſy clods of iron and braſs
Had melted, (whether found where caſual fire
Had waſted woods, on mountain or in vale,
Down to the veins of earth; thence gliding hot, &c.

From Lucretius, V. 1240.

Quod ſupereſt, æs atque aurum, &c.

See hereafter, in Vol. II. Remarks on *Lucretius.*

II.

PARADISE REGAINED.

PRELIMINARY OBSERVATION.

This Poem of Milton has not met with the approbation that it deſerves. It has not the harmony of numbers, the ſublimity of thought, and the beauties of diction, which are in Paradiſe Loſt. It is compoſed in a lower and leſs ſtriking ſtyle, a ſtyle ſuited to the ſubject. Artful ſophiſtry, falſe reaſoning, ſet off in the moſt ſpecious manner, and refuted

refuted by the Son of God with ſtrong unaffected eloquence, is the peculiar excellence of this Poem. Satan here defends a bad cauſe with great ſkill and ſubtilty, as one thoroughly verſed in that Craft,

Qui facere aſſuerat ———
Candida de nigris, et de candentibus atra.
Ovid, Met. XI. 314.

His character is well drawn. In his ſpeeches we may obſerve the following Particulars.

I. His pretended frankneſs and ingenuity, in confeſſing who he was, when he found he was diſcovered: B. I. 358.

'Tis true, I am that Spirit unfortunate,
Who, leagu'd with millions more in raſh revolt,
Kept not my happy ſtation.

II. His plea for himſelf, that he was not a creature quite loſt to all good: B. I. 377.

For what he bids I do: though I have loſt
Much luſtre of my native brightneſs, loſt
To be belov'd of God; I have not loſt
To love, at leaſt contemplate and admire,
What I ſee excellent in good, or fair,
Or virtuous; I ſhould ſo have loſt all ſenſe.

III. His ingenious, moving, and humble apology for lying and ſhuffling; B. I. 468.

Sharply thou haſt inſiſted on rebuke,
And urg'd me hard with doings, which not Will
But miſery hath wreſted from me. Where
Eaſily

Eaſily canſt thou find one miſerable,
And not inforc'd oft-times to part from truth,
If it may ſtand him more in ſtead to lie,
Say, and unſay, feign, flatter, or abjure?
But thou art plac'd above me, thou art Lord;
From thee I can, and muſt, ſubmiſs endure
Check or reproof, and glad t' eſcape ſo quit.
HARD are the ways of truth, and rough to walk;
Smooth on the tongue diſcours'd, pleaſing to th' ear,
And tuneable as ſilvan pipe or ſong, &c.

V. His ſtrong and lively deſcription of his own wretched ſtate. Chriſt ſays to him, B. III. 198, &c.

But what concerns it thee, when I begin
My everlaſting kingdom? why art thou
Solicitous? what moves thy inquiſition?
Know'ſt thou not that my riſing is thy fall,
And my promotion will be thy deſtruction?

To whom the Tempter, inly rack'd, reply'd:
Let that come when it comes; all hope is loſt
Of my reception into grace; what worſe?
For where no hope is left, is left no fear:
If there be worſe, the expectation more
Of worſe torments me than the feeling can.
I would be at the worſt: worſt is my port,
My harbour, and my ultimate repoſe;
The end I would attain, my final good.

VI. His artful flattery to Chriſt, B. III. 214.
I ſhall, ſays he, be puniſh'd,

Whether thou
Reign or reign not; though to that gentle brow
Willingly I could flie, and hope thy reign
(From that placid aſpect and meek regard,)
Rather than aggravate my evil ſtate,
Would ſtand between me and thy Father's ire,
Whoſe ire I dread more than the fire of Hell;
A ſhelter, and a kind of ſhading cool
Interpoſition, as a ſummer's cloud.

Iſaiah, xviii. 4. *Like a cloud of dew in the heat of harveſt.* xxv. 4. *A ſhadow from the heat.* xxxii. 2. *As the ſhadow of a great rock in a weary land.*

VII. His ſubmiſſive and cunning reply, taught him by his fear, after he had endeavoured to perſuade Chriſt to worſhip him, and had received a ſevere reprimand: B. IV. 196.

Be not ſo ſore offended, Son of God,
Though ſons of God both angels are and men,
If I, to try whether in higher ſort
Than theſe thou bear'ſt that title, have propos'd
What both from men and Angels I receive,
Tetrarchs of fire, air, flood, add on the earth
Nations beſides, from all the quarter'd winds,
God of this world invok'd, and world beneath.
Who then thou art, whoſe coming is foretold
To me ſo fatal, me it moſt concerns.

The

The tryal hath endamag'd thee no way,
Rather more honour left, and more eſteem;
Me nought advantag'd, miſſing what I aim'd.

REMARKS

ON

PARADISE REGAINED.

BOOK I. 175.

But to vanquiſh by wiſdom helliſh wiles.

Milton lays the accent on the laſt ſyllable of *vanquiſh* here, as elſewhere in *triumph:* and in many places, in my opinion, he imitates the Latin and Greek proſody, and makes a vowel long before two conſonants.

v. 201,

When I was yet a child, no childiſh play
To me was pleaſing: —

Milton

Milton ſeems to allude to Callimachus, who ſays elegantly of young Jupiter. Hymn in Jov. 56.

Οξυ δ' αναβησας, ταχινοι δε τοι ηλθον ικλοι.
Αλλ' ετι παιδος εων εφρασσαο παντα τελεια.

Swift was thy growth, and early was thy bloom;
But earlier wiſdom crown'd thy infant days.

V. 222.

By winning words to conquer willing hearts.

Virgil, Georg. IV. 561.

——— *Victorque volentes*
Per populos dat jura.

Which expreſſion of Virgil's, by the way, ſeems to be taken from Xenophon, Oeconom. XXI. 12. Ου γαρ παυυ μοι δοκει ὁλου τυ̃ι το αγαθον ανθρωπινον ειναι, αλλα θειου, το εθελοντων αρχειν. I could add other paſſages of Xenophon, which Virgil has manifeſtly copied.

V. [illegible]

Theſe growing though [illegible] er ſoon perceiving,
By words at times caſt [illegible] ic'd.

Virgil, Æn. I. 502.

Latonæ tacitum pertentant gaudia pectus.

V. 307.

Or harbour'd in *one* cave.

Read, "*ſome* cave."

V. 372.

v. 372.

To draw the proud King Ahab into fraud.

That is, into miſchief; as *fraus* ſometimes means in Latin. See Par. Loſt, IX. 643.

v. 385, 397.

Satan ſays to Chriſt,

Men generally think me much a foe
To all mankind: why ſhould I?——
Envy, they ſay, excites me; thus to gain
Companions of my miſery and wo.
At firſt, it may be; but, long ſince, with wo
Nearer acquainted, now I feel by proof,
That fellowſhip in pain divides not ſmart,
Nor lightens ought each *man*'s peculiar load.

I think it will not be cavilling to ſay, that "*each* MAN's *peculiar load*" ſhould not be put in the mouth of Satan; who was no *man*; who had confeſſed to Chriſt that he was the unfortunate Arch-Fiend; and who ſpeaks of hi[illegible] If Milton had been aware of it, he would [illegible] orrected it thus:

Nor lightens aught each *one's* peculiar load.

Or in ſome ot[illegible] Beſides, the word *man* is repeated here too often.

Nor lightens ough[illegible] *man's* peculiar load.
Small conſolation then, were *man* adjoin'd:
This wounds me moſt (what can it leſs?) that *man*,
Man fall'n ſhall be reſtor'd, *I* never more.

v. 424.

v. 424.

Chriſt demands of Satan,

What but thy malice mov'd thee to miſdeem
Of righteous Job, then cruelly to afflict him
With all inflictions, but his patience won?

So Edit. 1671. and 1713. Diſtinguiſh thus;

With all inflictions?—but his patience won.

v. 455.

No more ſhalt thou by oracling abuſe
The Gentiles; henceforth oracles are ceas'd, &c.

I would not cenſure Milton for mentioning the ſilence of Oracles at our Saviour's appearing in the world, both here and in his elegant Hymn on Chriſt's Nativity; becauſe, it adorns the poems, though it be a vulgar error.

B. II. 56.

Mock us with his bleſt ſight, then ſnatch him hence.

Virgil, Æn. I. 407.

—— *Falſis*
Ludis imaginibus?

Æn. VI. 869.

Oſtendent terris hunc tantùm fata, neque ultrà
Eſſe ſinent.

v. 355.

V. 355.

— Naiades.

Milton is not to be blamed for writing, as others did in his time. But, ſince the criticks have determined to write *Naïdes*, in three ſyllables, or *Naïades* in four, it is time for the Engliſh Poets to call the Nymphs Naïds, and not Naiads.

B. III. 21, &c.

Satan ſays to Chriſt:

Theſe Godlike virtues, wherefore doſt thou hide,
Affecting private life? — wherefore deprive
All earth her wonder at thy acts? thyſelf
The fame and glory, — glory, the reward
That ſole excites to high attempts the flame
Of moſt erected ſpirits?

To whom our Saviour calmly thus reply'd:—

—What is glory, but the blaze of fame,
The people's praiſe, if always praiſe unmix't?
And what the people, but a herd confus'd,
A miſcellaneous rabble, who extol
Things vulgar, and well weigh'd ſcarce worth the praiſe?
They praiſe, and they admire, they know not what,
And know not whom, but as one leads the other:
And what delight, to be by ſuch extoll'd?
To live upon their tongues, and be their talk,

Of whom to be diſprais'd were no ſmall praiſe?
His lot, who dares be ſingularly good.
Th' intelligent among them, and the wiſe,
Are few, and glory ſcarce of few is rais'd.

This paſſage deſerves attention. The love of glory is a paſſion deeply rooted in us, and with difficulty kept under. Τὴν κενοδοξίαν, ὡς παλαιόταν χίλωνα, ἡ ψυχὴ μόλις ἀπολίθωσαι, ſays Plato. Helvidius Priſcus, as Tacitus relates, was poſſeſſed of all the virtues which make a great and a good man. He was a Stoic into the bargain; and therefore bound, by the principles of his philoſophy, to ſet a ſmall value upon the τὰ ἐκ τῶν ἐφ' ἡμῖν. And yet, *erant quibus appetentior famæ videretur: quando etiam ſapientibus cupido gloriæ noviſſima exuitur.* Hiſt. IV. 5. As at Rome, and in Greece, a ſpear, a crown of oak or laurel, a ſtatue, a public commendation, was eſteemed an ample recompenſe for many brave actions; ſo it is as true, that not a few of their great men were over-fond of fame, and meer ſlaves to the love of it.

Let us ſee what the Philoſophers have ſaid concerning a greedy deſire of glory,—ſuch a deſire of it, as leads men to make it the ruling principle of their actions; and incites them to do well, only, or chiefly, in order to be admired. We ſhall find them condemning it, and ſaying things agreeable enough to what Milton puts into the mouth of our Saviour.

Illud

Illud autem te admoneo, ne eorum more, qui non proficere, ſed conſpici volunt, facias aliqua. Seneca, Epiſt. V.

Qui virtutem ſuam publicari vult, non virtuti laborat, ſed gloriæ. Non vis eſſe juſtus ſine gloria. At, mehercules, ſæpe juſtus eſſe debebis cum infamiâ, et tunc, ſi ſapis, mala opinio bene parta delectat. Idem, Epiſt. CXIII.

Cavenda eſt gloriæ cupiditas, is a leſſon delivered by one, who in that particular did not practiſe what he taught. De Officiis: I.

Laudis amore tumes? ſunt certa piacula, quæ te
Ter purè lecto poterunt recreare libello.

Horace, Epiſt. I. 1. 36.

An quidquam ſtultius, quam, quos ſingulos, ſicut operarios barbaroſque contemnas, eos eſſe aliquid putare univerſos? Cicero, Tuſc. Diſp. V. 36. upon which Dr. Davies remarks, "*Egregium hoc monitum Socrati debetur, qui Alcibiadem, in concionem populi prodire veritum, ita excitavit:* Οὐ καλαφρονεῖς (εἶπε Σωκράτης) ἐκείνῃ τῇ σκυτοτόμῳ; τὸ ὄνομα εἰπὼν αὐτῷ. Φήσαντος δὲ τοῦ Ἀλκιβιάδου, ὑπολαβὼν πάλιν ὁ Σωκράτης, Ἔτι δὲ ἐκείνῃ τῇ ἐν τοῖς κύκλοις κηρύττοντι; ἢ ἐκείνῃ τῇ σκηνορράφῳ; Ὁμολογοῦντος δὲ τοῦ Κλεινίου μειρακίου, ἀκῶν, ἔφη ὁ Σωκράτης, Οὐ δῆμος Ἀθηναίων ἐκ τούτων ἤθροισται; κὴ εἰ τῶν καθ' ἕνα καλαφρονητέον, ἆρα κὴ τῶν ἠθροισμένων."

Epictetus, Enchir. XLV. ſays, Σημεῖα προκόπτοντος· οὐδένα ψέγει, οὐδένα ἐπαινεῖ, οὐδένα μέμφεται, οὐδενὶ ἐγκαλεῖ, οὐδὲν

περὶ ἑαυτῦ λέγει. Κἂν τις αὐτὸν ἐπαινῇ, καλαγελᾷ τὸν ἐπαινοῦντα· αὐτὸς παρ' ἑαυτῷ· κἂν ψέγῃ, οὐκ ἀπολογεῖται. *Signa proficientis ſunt: Neminem vituperat, neminem laudat, de nemine queritur, neminem incuſat; nihil de ſeipſo dicit. Et ſi quis ipſum laudet, ridet laudantem ipſe ſecum; et ſi vituperet, non ſe purgat.*

Idem, apud Stobæum: Οὐδεὶς φιλοχρήματος, οὐ φιλήδονος, οὐ φιλόδοξος, οὐ φιλάνθρωπος· ἀλλὰ μόνος ὁ φιλόκαλος. *Nemo pecuniæ amans, et voluptatis, et gloriæ, ſimul homines amat; ſed ſolus honeſti amans.*

So Plato, De Rep. I. ſays, that a fondneſs of glory is as mean a vice as a fondneſs of money. Many ſuch like paſſages might be added, particularly from Marcus Aurelius, and other Stoical Writers. The Stoics, though they refuſed to give fame and glory a place amongſt good things, yet, I think, did not ſlight the eſteem of good men: they diſtinguiſhed between *gloria* and *claritas*. Thus Seneca, Epiſt. CII. *Gloria multorum judiciis conſtat, claritas bonorum.*——[Sed claritas] *poteſt unius boni viri judicio eſſe contenta.*

I cannot forbear inſerting here a paſſage from Seneca, which I believe will pleaſe the reader as much as it does me. It relates to that fond Hope, which we Writers, good, bad, and indifferent, are apt to entertain, that our name and labours ſhall be immortal; and it tells us, as elegantly as truly, what we have to expect. *Profunda ſupra nos altitudo temporis*

temporis veniet: pauca ingenia caput exſerent; et in idem quandoque ſilentium abitura oblivioni reſiſtent, ac ſe diu vindicabunt. Epiſt. XXI. We expect that Time ſhould take the charge of our writings, and deliver them ſafe to the lateſt poſterity: but, he is as ſurly and whimſical as Charon: Æneid, VI. 313.

Stabant orantes primi tranſmittere curſum,
Tendebantque manus ripæ ulterioris amore.
Navita ſed triſtis nunc hos, nunc accipit illos;
Aſt alios longè ſummotos arcet arenâ.

If we have the mortification to ſee our works die before us, we may comfort ourſelves with the conſideration, which Seneca ſuggeſts to us, That a time will come, when the moſt excellent and admired compoſitions ſhall periſh. Nor is the conſolation much ſmaller, which offers itſelf to us, when we look back, and conſider how many good authors there muſt needs have been, of whom no memorial is left; and how many, of whom nothing but the bare name ſurvives; and how many books are extant indeed, but never reâd.

Auſer ab hinc lacrimas, Barathro, et compeſce querelas.
Lumina ſis oculis etiam bonus Ancu' reliquit,
Qui melior multis, quam Tu, fuit, Improbe, rebus.
Lucretius, III. ver. 967, 1038.

To theſe motives of contentment under ſuch circumſtances, I need not add, what every neglected author ſays to himſelf, That the age he lives in has no taſte.

v. 124.

God made all things, chiefly,
—To ſhew forth his goodneſs, and impart
His good communicable to every ſoul
Freely; of whom what could he leſs expect
Than glory and benediction, that is, thanks;
The ſlighteſt, eaſieſt, readieſt recompenſe
From them, who could return him nothing elſe,
And not returning what would likelieſt render
Contempt inſtead, diſhonour, obloquy?
Hard recompenſe! unſuitable return
For ſo much good, ſo much beneficence!

So in Edit. 1713. In Edit. 1671 it is

And not returning that would likelieſt render.

Read,

And not returning that, would likelieſt render.

v. 288.

There Suſa by Choaſpes, amber ſtream,
The drink of none but kings.

I am afraid Milton is miſtaken here. That the *Kings* of Perſia drank no water, but that of the river *Choaſpes*, is well known to have been aſſerted by many antient writers: but that *none but Kings* drank of it, is what I believe cannot be proved: and if we examine it as an hiſtorical problem, whether

ther the kings of Perſia alone drank of Choaſpes, we ſhall find great reaſon to determine in *the negative*.

I. We have for this opinion the ſilence of many authors, by whom we might have expected to have found the fact confirmed, had they known of any ſuch cuſtom. Herodotus, Strabo, Tibullus, Auſonius, Maximus Tyrius, Ariſtides, Plutarch, Pliny the elder, Athenæus, Dionyſius Periegetes, and Euſtathius, have mentioned *Choaſpes* (or *Eulæus*) as the drink of the kings of Perſia, or Parthia; or have called it Βασιλικον ὑδωρ, *regia lympha*: but none have ſaid that *they alone* drank of it. I ſay, Choaſpes, or Eulæus, becauſe ſome make them the ſame, and others have counted them as different rivers.

The ſilence of Herodotus ought to be of great weight, becauſe he is ſo particular in his account of the Perſian affairs; and next to his, the ſilence of Pliny, who had read ſo many authors, is conſiderable.

II. Though it can hardly be expected that a negative ſhould be proved any other way, than from the ſilence of writers; yet, ſo it happens, that Ælian,—if his authority be admitted,—affords us in his Var. Hiſt. XII. 40. a full proof, that Choaſpes might be drunk by the *Subjects of the kings of Perſia*.

Τάτε ἄλλα ἐφόδια εἵπετο τῷ Ξέρξῃ πολυτελείας καὶ ἀλαζονείας πεπληρωμένα, καὶ ἦν καὶ ὕδωρ ἠκολούθει τὸ ἐκ τοῦ Χοάσπου. Ἐπεὶ δ' ἐν τινι ἐρήμῳ τόπῳ ἐδίψησαν, οὔπω τῆς διαβατείας ἡκούσης, ἐκηρύχθη τῷ σφετεριστῇ, εἴ τις ἔχει ὕδωρ ἐκ τοῦ Χοάσπου, ἵνα δῷ βασιλεῖ πιεῖν. Καὶ εὑρέθη τις βραχὺ καὶ στεπτὸς ἔχων. Ἔπιεν ἂν τοῦτο ὁ Ξέρξης, καὶ εὐεργέτην τὸν δόντα ἐνόμισεν, ὅτι ἂν ἀπώλετο τῇ διψῃ, εἰ μὴ ἐκεῖνο εὑρέθη.

"In the carriages which followed Xerxes, there were abundance of things, which ſerved only for pomp and oſtentation: there was alſo the *water of Choaſpes*. The army being oppreſſed with thirſt, in a defert place, and the carriages not being yet come up, it was proclaimed, that if any one had of the water of Choaſpes, he ſhould give it Xerxes to drink. One was found, who had a little, and that not ſweet. Xerxes drank it, and accounted him who gave it him a benefactor, becauſe he had periſhed with thirſt, if that little had not been found."

III. Mention is made indeed by *Agathocles*, of a certain water, which none but Perſian kings might drink: and if any other writers mention it, they take it from Agathocles.

We find in Athenæus: Ἀγαθοκλῆς ἐν Περσαῖς φησιν εἶναι καὶ χρυσῆν καλουμένην ὕδωρ· εἶναι δὲ τοῦτο λιβάδας ἑξήκοντα, καὶ μηδένα πίνειν ἀπ' αὐτῆς ἢ μόνον βασιλέα καὶ τῶν πρεσβυτάτων αὐτῆς τῶν παίδων· τῶν δὲ ἄλλων ἐάν τις πίῃ, θανάτος ἡ ζημία. "Agathocles ſays that there is in Perſia

Perſia a water, called *golden*; that it conſiſts of ſeventy ſtreams; that *none* drink of it except the *King*, and his eldeſt ſon; and that if any other perſon does, death is the puniſhment. See Herodot. Edit. Gronov. p. 594. where this paſſage is to be found.

IV. It appears not that the *golden water*, and *Choaſpes*, were the ſame. Euſtathius, tranſcribing from Agathocles, ſays, on Homer, Il. Υ. p. 1301. Ed. Baſil.

Το παρα Περσαις χρυσουν καλουμενον ὑδωρ, ὑπερ ου λιβαδες ἑβδομηκοντα, ὑπερ ὑδεις, φασιν, επινεν ὁτι μη βασιλευς, ϗ ὁ των παιδων αυτου πρεσβυτατος· των δ' αλλων ει τις πιη, θανατος ἡ ζημια. — Ζητητεον δε ει ϗ το Χοασπειον ὑδωρ, ὑπερ επινε στρατευομενος ὁ Περσων βασιλευς, τοιαυτην επιτιμιον, ηπερ ὠφειλετο.

"The Perſians had a water called *golden*, &c. It is doubted whether the water of *Choaſpes*, which the Perſian king drank in his expeditions, was forbidden to all others, under the ſame capital penalty."

V. It may be granted, and it is not at all improbable, that none beſides the king might drink of that water of Choaſpes, which was boiled and barrelled up for his uſe in his military expeditions.

VI. Solinus indeed, who is a frivolous writer, ſays, "Choaſpes *ita dulcis eſt, ut Perſici reges quamdiu intra ripas Perſidis fluit, ſolis ſibi ex eo pocula vendicârint.*"

VII. Milton,

VII. Milton, conſidered as a poet, with whoſe purpoſe the fabulous ſuited beſt, is by no means to be blamed for what he has advanced; and even the authority of Solinus is ſufficient to juſtify him.

From his calling Choaſpes "amber ſtream," he ſeems to have had in view the *golden water* of Agathocles, and of his tranſcribers.

B. IV. 15.

Or as a ſwarm of flies in vintage time,
About the wine-preſs where ſweet muſt is pour'd,
Beat off, returns as oft with humming ſound;—
So Satan ——
Yet gives not o'er, though deſperate of ſucceſs,
And his vain importunity purſues.

The compariſon is very juſt, and alſo in the manner of Homer. Il. II. 641.

Οἱ δ' αἰεὶ ἐπὶ νεκρὸν ὁμίλεον, ὡς ὅτε μυῖαι
Σταθμῷ ἔνι βρομέωσι περιγλαγέας κατὰ πέλλας
Ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγλεα δεύει.

Illi aſſiduè circa mortuum verſabantur, ut quum muſcæ
In caula ſuſurrant lacte plenas ad mulctras
Tempore in verno, quando lac vaſa rigat.

So likewiſe, Il. P. 570.

Καὶ οἱ μυίης θάρσος ἐνὶ στήθεσσιν ἔπνευε,
Ἥτε τ' ἐργομένῃ μάλα περ χροὸς ἀνδρομέοιο,
Ἰχανάα δακέειν.

Et

Et ei muſcæ audaciam pectoribus immiſit,
Quæ licet abacta crebro a corpore humano,
Appetit mordere.

v. 67.

Or embaſſies from regions far remote,
In various habits on the Appian road,
Or on th' Emilian; ſome from fartheſt ſouth,
Syene, and where the ſhadow both way falls,
Meroe, Nilotic Iſle.

Syene, *fartheſt ſouth.* How can that be? when Meroe, mentioned in the next line (to ſay nothing of other places) was farther ſouth. Milton knew it, and thought of it too, as appears from his ſaying,

and where the ſhadow both way falls,
Meroe, Nilotic iſle.

Syene being ſituate under the Tropic of Cancer, the ſhadow falls there always one way; except at the ſummer Solſtice, when the Sun is vertical; and then, at noon, the ſhadow falls no way:

Umbras nuſquam flectente Syene.

Lucan, II. 587.

But in Meroe the ſhadow falls both ways, at different times of the year; and therefore Meroe muſt be farther ſouth than Syene, and nearer the Æquator.

To this I ſay, that Milton had in view what he had read in Pliny and other authors, that Syene was the limit of the Roman Empire, and the remoteſt place to the ſouth that belonged to it; and to that he alludes.

Or, it may be ſaid, that poets have not ſcrupled to give the epithets *extremi*, *ultimi*, *fartheſt*, *remoteſt*, to any people that lived a great way off; and that poſſibly Milton intended that *fartheſt ſouth* ſhould be ſo applied, both to Syene and to Meroe.

v. 130.

Chriſt ſays of Tiberius,

Let his tormentor Conſcience find him out.

Milton had in view what Tacitus and Suetonius have related of this imperial monſter.

"Tiberius, that complete pattern of wickedneſs and tyranny, had taken as much pains to conquer theſe fears [of conſcience] as any man, and had as many helps and advantages towards it, from great ſplendor and power, and a perpetual ſucceſſion of new buſineſs, and new pleaſures; and yet, as great a maſter of the art of diſſimulation as he was, he could not diſſemble the inward ſenſe of his guilt, nor prevent the open eruptions of it, upon very improper occaſions. Witneſs that *Letter*, which

which he wrote to the Senate, from his impure retreatment at *Capreæ*. Tacitus has preſerved the firſt lines of it; and there cannot be a livelier image of a mind, filled with wild diſtraction and deſpair, than what they afford us." [Annal. VI. 6. p. 163. Inſigne viſum eſt earum Cæſaris literarum initium; nam his verbis exorſus eſt,] "Quid ſcribam vobis, "P. C. aut quomodo ſcribam, aut quid omninò "non ſcribam hoc tempore, Dii me Deæque pejùs "perdant quàm perire quotidiè ſentio, ſi ſcio!" [Adeo facinora atque flagitia ſua ipſi quoque in ſupplicium verterant.] That is, "What, or how, at this time, I ſhall write to you, Fathers of the Senate, or what indeed I ſhall not write to you, may all the powers of heaven confound me yet worſe than they have already done, if I know, or can imagine." And *his* obſervation upon it, is well worthy of ours.—"In this manner, ſays he, was this emperor puniſhed, by a reflection on his own infamous life and guilt; nor was it in vain that the greateſt maſter of Wiſdom (he means *Plato*,) affirmed, that were the breaſt of tyrants once laid open to our view, we ſhould ſee there nothing but ghaſtly wounds and bruiſes; the conſciouſneſs of their own cruelty, lewdneſs and ill conduct, leaving as deep and bloody prints on their minds, as the ſtrokes of the ſcourge do on the back of a ſlave. Tiberius (adds he) confeſſed as much, when he uttered theſe words; nor could his high ſtation, or even privacy and retirement itſelf, hinder him from

from diſcovering to all the world the inward agonies and torments under which he laboured." See Biſhop Atterbury's Sermons, Vol. II. Serm. IV. P. 114. who refers to Hooker's excellent reflections on this paſſage of Tiberius; (Hook. p. 367.) and from whom the above is taken.

Suetonius, Tiberius. 67.

Poſtremò ſemet ipſe pertæſus talis *epiſtolæ principio tantùm non ſummam malorum ſuorum profeſſus eſt*; "*Quid ſcribam*, &c."

Perhaps it ſhould be, *tali.*

v. 157.

Nothing will pleaſe the difficult and nice.

Perhaps we ſhould read,

—— *thee*, difficult and nice.

v. 215.

As by that early action may be judg'd,
When, ſlipping from thy mother's eye, thou went'ſt
Alone into the temple; there *was* found
Amongſt the graveſt Rabbies.

Rather, *waſt.*

v. 267.

Thoſe ancient, whoſe reſiſtleſs eloquence
Wielded at will that fierce Democratie,
Shook th' Arſenal, and fulmin'd over Greece.

Alluding

Alluding to what Ariſtophanes has ſaid of Pericles, in his Acharnenſes, Act. II. Sc. 5.

Ηςραπλευ, εβρουλα, ξυνεκυκα την Ελλαδα.

See Dr. Newton's note on the place.

v. 409.

And either Tropic now
'Gan thunder; and both ends of heaven, the clouds
From many a horrid rift abortive pour'd
Fierce rain, with lightning mixt.

Place the ſtops thus;

And either Tropic now
'Gan thunder, and both ends of heaven. The clouds
From many, &c.

It thundered from both Tropics; that is, perhaps, from the right, and from the left. The Ancients had very different opinions concerning the right and the left ſide of the world. Plutarch ſays, that Ariſtotle, Plato, and Pythagoras were of opinion, that the Eaſt is the right ſide, and the Weſt the left; but that Empedocles held that the right ſide is towards the ſummer Tropic, and the left towards the winter Tropic. Πυθαγόρας, Πλάτων, Αριςοτέλης, δεξιὰ τῦ κόσμυ τὰ ἀνατολικὰ μέρη, ἀφ' ὧν ἡ ἀρχὴ τῆς κινήσεως· ἀριςερὰ δὲ, τὰ δυτικά. Ἐμπεδοκλῆς δεξιὰ μὲν τὰ καθ' ἡμᾶς θερινὰ τροπικὰ· ἀριςερὰ δὲ τὰ καθ' ἡμᾶς χειμερινά. De Placit. Philoſ. II. 10.

Αιγύπτιοι

Αἰγύπτιοι οἴονται τὰ μὲν ἄνω, τῷ κόσμῳ πρόσωπον εἶναι, τὰ δὲ πρὸς βορρᾶν, δέξια, τὰ δὲ πρὸς νότον ἀριστερά. Idem, de Iſid. p. 363.

If by *either Tropic* be meant the *right ſide* and *the left*, then by *both ends of heaven* may be underſtood, *before* and *behind*. I know it may be objected, that the Tropics cannot be, the one the right ſide, and the other the left, to *thoſe* who are placed without the Tropics: But I do not think that objection to be very material.

I have another expoſition to offer, which is thus:

It thundered all along the heaven; from the north Pole to the Tropic of Cancer, from thence to the Tropic of Capricorn, from thence to the South Pole. From Pole to Pole. The *ends of heaven* are the Poles. This is a *poetical* tempeſt; like that in Virgil, Æn. I. 94.

Intonuere poli ———

" *Id eſt, extremæ partes cæli,* —— *a quibus totum cælum contonuiſſe ſignificat.*" Servius.

v. 422.

Infernal ghoſts and helliſh furies round
Environ'd thee; ſome howl'd, &c.

This deſcription is taken from a print which I have ſeen, of the temptation of St. Anthony.

v. 563.

v. 563.

As when Earth's ſon, Antæus, (to compare
Small things with greateſt) in Iraſſa ſtrove
With Jove's Alcides.

Iraſſa is a place in Lybia, mentioned by Herodotus, IV. 158. Ἔστι δὲ τῷ χώρῳ τούτῳ ὄνομα Ἴρασα, and from him by Stephanus Byzantius, who ſays, Ἴρασα, τόπος Λιβύης, εἰς ὃν μετήγαγον Βάττου οἱ Λίβυες, ὡς Ἡρόδοτος ——. Where Berkelius notes, "*Hujus urbis quoque meminit Pindarus*, Pyth. IX. *ſed* duplicis [read *duplici* s, or ss] *ſcribitur*,

— Οἵοι Λιβύσσας
ἀμφὶ γυναικὸς ἔβαν
Ἰρασσαν πρὸς πόλιν Ἀνταίου, μετὰ καλλίκομον
μναστῆρες ἀγακλέα κύραν.

Ad quem locum ſic ſcribit Scholiaſtes: Ἴρασσα πόλις Λιβύης, ἣν ᾤκησεν Ἀνταῖος, οὐχ' ὁ παλαίσας Ἡρακλεῖ, ἐκεῖνος γαρ διαλλάσσει τοῖς χρόνοις, ὃν καὶ ἀνεῖλεν Ἡρακλῆς. *Pindarus nomen urbis genere fœm. Protulit, quod Schol. Alio loco numero multitudinis et genere neut. effert:* Ἔνιοι γάρ φασιν, ὅτι ὁ ἀπὸ Ἡρακλέους καταγωνισθεὶς Ἀνταῖος, Ἰρασσεὺς ἦν, ἀπὸ Ἰρασσῶν τῶν ἐν τῇ Τριτωνίδι λίμνῃ, ὡς φησι Φερεκύδης."

From whence we may obſerve,

That in Herodotus and Stephanus, *Iraſa* is the

name of a place; in Pindar and his Scholiaſt, the name of a town.

That the name is *Iraſa* in Herodotus, *Hiraſa* in Stephanus, (though perhaps it ſhould be Iraſa, Ιρασα, there) *Iraſſa* in Pindar and his Scholiaſt.

That the Scholiaſt ſays, Antæus dwelt at *Iraſſa*; not he who wreſtled with Hercules, but one of later date; which, if true, makes againſt Milton.

That he afterwards adds, that, according to the opinion of ſome, the Antæus whom Hercules overcame, was Ἰρασσεὺς, ἀπὸ Ἰρασσῶν: which Berkelius takes to be the genitive caſe of τὰ Ἴρασσα, though it may be αἱ Ἴρασσαι.

III.

SAMSON AGONISTES.

Verſe 53.

But what is ſtrength, without a double ſhare
Of wiſdom, &c.

Ovid, Met. XIII. 363, &c.

Tu vires ſine mente geris: —
— tu tantùm Corpore prodes;
Nos animo. Quantoque ratem qui temperat, anteit
Remigis officium, &c.

v. 102.

v. 102.

Myſelf, my ſepulchre, — a moving grave!

See Note in this Vol. p. 139. *Remarks on Spenſer*, B. II. C. VIII. St. 16.

v. 241.

That fault I take not on me, but transfer
On Iſrael's governors, and heads of tribes.

Milton certainly intended to reproach his countrymen indirectly, and as plainly as he dared, with the reſtoration of Charles II. which he accounted the *reſtoration of Slavery*; and with the execution of the Regicides. He purſues the ſame ſubject again, ver. 678 to 700. I wonder how the licenſers of thoſe days let it paſs.

v. 492.

Garrulity ——————— a ſin
That Gentiles in their parables condemn
To their abyſs and horrid pains confin'd.

Alluding to Tantalus.

v. 700.

In crude old age.

This "*crude* old age," in Virgil, and in other writers, is *ſtrong* and robuſt. Thus, Æn. VI. 304.

Jam ſenior; ſed cruda *Deo viridiſque ſenectus.*

But Milton uſes *crude* here for *premature*, or coming before its time; as *cruda funera* in Statius, Theb. IX. 391.

— *quo jam nec* cruda *nepotis*
Funera, *nec noſtri valeant perrumpere planctus?*

Old age brought on by poverty, and by ſickneſs; as Heſiod ſays, Εργ. I. 93.

Αἶψα γὰρ ἐν κακότητι βροῖοὶ καὶ ἀγηράσκουσι.

v. 726.

Yet on ſhe moves, now ſtands, and eyes thee fix'd,
About t' have ſpoke; but now, with head declin'd, &c.

Like Iſmene, in Sophocl. Antigone, ver. 536.

Καὶ μὴν πρὸ πυλῶν ἥδ' Ἰσμήνη.
Φιλάδελφα καίλω δάκρυ' εἰβομένη.
Νεφέλη δ' ὀφρύων ὕπερ, αἱμαλόεσσ
Ῥέθος αἰσχύνει,
Τέγγουσ' ἐυῶπα παρειάν.

v. 971.

Fame, if not double-fac'd, is double-mouth'd,
And with contrary blaſt proclaims moſt deeds;
On both his wings, one black, the other white,
Bears greateſt names in his *wild* aerie flight.

I think

I think *Fame* has paſſed for a *Goddeſs* ever ſince Heſiod deified her: Εργ. II. 381.

Φήμη δ' οὔτις πάμπαν ἀπόλλυται, ἥντινα πολλοὶ
Λαοὶ φημίζωσι. Θεός νύ τις ἐστὶ καὶ αὐτή.

Fama vero nulla prorſus perit, quam quidem multi Populi divulgant. Quippe dea quædam eſt et ipſa.

Milton makes her a *God*; I know not why, unleſs *ſecundum eos, qui dicunt utriuſque ſexus participationem habere numina.* So in his LYCIDAS (unleſs it be a falſe print) he ſays, v. 19.

So may ſome gentle Muſe
With lucky words favour my deſtin'd urn;
And as *he* paſſes turn,
And bid fair peace be to my ſable ſhroud.

Where *Muſe*, in the maſculine, for a poet, is very bold. Perhaps the laſt line ſhould be,

Bears greateſt names in his *wide* aerie flight.

What Milton ſays of Fame's bearing great names on his wings, ſeems to be partly from Horace, Lib. II. Od. II. 7.

Illum aget pennâ metuente ſolvi
Fama ſuperſtes.

v. 1695.

——— But as an eagle
His cloudleſs thunder bolted on their heads.

In the Ajax of Sophocles it is ſaid, that his enemies, if they ſaw him appear, would be terrified, like birds at the appearance of the vulture, or eagle. Ver. 16.

Ἀλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπίδῃσιν,
Παλαγοῦσιν, ἅτε πτηνῶν ἀγέλαι
Μέγαν αἰγυπιὸν ὑποδείσασαι·

The Greek verſes I think are faulty; and, as I remember, are corrected, not amiſs, by Dawes in his *Miſcellanea Critica*.

IV.

POEMS ON SEVERAL OCCASIONS.

ON THE DEATH OF A FAIR INFANT.

STANZ. VIII. line 53.

Or wert thou that ſweet-ſmiling youth?

A word of two ſyllables is wanting, to fill up the meaſure of the verſe. It is eaſy to find ſuch a word, but impoſſible to determine what word Milton would have inſerted. He uſes *Youth*, in the feminine gender, as the Latins ſometimes uſe JUVENIS; and by this "*fair youth*" he probably means the Goddeſs *Hebe*, who was alſo called *Juventas*, or *Juventa*.

VACATION

VACATION EXERCISE.

v. 36.

" The thunderous Throne."

Should it not be *the Thunderer's?*

MARCHIONESS OF WINCHESTER'S EPITAPH.

v. 19.

He at their invoking came,
But with a ſcarce well-lighted flame.

From Ovid, Met. X. 4.

Adfuit ille quidem; ſed nec ſolemnia verba,
Nec lætos vultus, nec felix attulit omen.
Fax quoque, quam tenuit, lacrimoſo ſtridula fumo
Uſque fuit, nulloſque invenit motibus ignes.

IL PENSEROSO.

v. 100.

Or the Tale of Troy divine.

It is called *ſacred Troy*, in Homer, Il. Z. 448.

Ἔσσεῖαι ἦμαρ, ὅτ' ἂν ποθ' ἑλώλῃ Ἴλιος ἱρή.

v. 151.

And as I wake ſweet muſic breathe, &c.

This thought is taken from Shakeſpear's Tempeſt. Act I. Scene II.

"Where ſhould this muſic be? i' th' air, or th' earth? —— I hear it now above me."

LYCIDAS.

v. 142.

Bring the rathe primroſe, that forſaken dies.

The primroſe, being an early flower, is at firſt very acceptable; and being a laſting flower, it continues, till it is put out of countenance by thoſe which are more beautiful; and ſo *dies, forſaken,* and neglected.

v. 154.

Whilſt thee the ſhores, &c.

Shores is improper; and I fancy it ſhould be *Sholes*; the ſhallow waters; *brevia.* So Æn. I. 115.

v. 183.

v. 183.

Henceforth thou art the Genius of the ſhore.

It is pleaſant to obſerve how the moſt anti-papiſtical Poets are inclined to canonize, and then to invoke their friends, as ſaints. See Poem on the Fair Infant, Stanz. X.

v. 193.

Tomorrow to freſh woods, and paſtures new.

Theocritus, Idyll. I. 145.

Χαίρετ'· ἐγὼ δ' ὔμμιν κὴ ἐς ὕστερον ἄδιον ᾄσω.

But it is time to give over, and to apply to other things.

A

SERMON

PREACHED AT THE

CONSECRATION

OF THE

RIGHT REVEREND FATHER IN GOD.

ZACHARY,

LORD BISHOP OF BANGOR,

IN KENSINGTON CHURCH,

ON

SUNDAY, FEBRUARY 21, 1747.

Published by Order of his Grace the Lord Archbishop of Canterbury.

TO THE

RIGHT REVEREND FATHER IN GOD,

ZACHARY,

LORD BISHOP OF BANGOR.

MY LORD,

IF a ſerious endeavour to diſcharge the duty of a Preacher, and a deſire to appear not unworthy of your choice and regard, could have ſupplied all that the Occaſion required, I might without diffidence have offered this Diſcourſe to your Lordſhip, and to the Public. But, whatever our capacities may be, it is one of our principal concerns not to be deficient in the moral qualities. Amongſt theſe Gratitude holds no inconſiderable

conſiderable place; againſt which I ſhould treſpaſs, if I neglected this opportunity of acknowledging your favours. My preſent intention is to pay debts, as far as they may be paid, by owning them; and not to attempt any thing that looks like commendation and praiſe. I leave that to LONGINUS and to CICERO; and am,

My LORD,

Your LORDSHIP's

Moſt obliged

Humble Servant,

JOHN JORTIN.

A

SERMON, &c.

HEBREWS X. 25.

—— *Exhorting one another.*

It appears from the whole tenor of the New Teſtament, that one of the great ends of Chriſtianity was to produce and preſerve amongſt its profeſſors a more ſurpriſing and a more amiable union and harmony than Legiſlators had ever enjoined, and Philoſophers had ever contrived and recommended; far ſurpaſſing what the obedient diſciples of Pythagoras, or the rigid Eſſenes had effected, or the ideal Republic of Plato had feigned.

Our Saviour laid the foundation for this happy concord in his great commandment, *Love one another: hereby ſhall all men know that ye are my diſciples,*

if

if ye love one another. His Apoſtles proceeded as he had begun, and their writings are a perpetual commentary upon their Maſter's favourite text.

From all who took upon them the Chriſtian name, they required a liberality, which ſhould ſuffer no brother to be in want.

St. Paul—by an apt ſimilitude, well known to Pagan writers, who made uſe of the ſame *—compares the ſocial to the natural body; and requires the cloſe connection, and conſpiring conſent, and fellow-feeling, and mutual ſupport in the one, which is obſervable in the other.

He exhorts them to ſubmit themſelves to one another, and in honour to prefer one another. This is affability of the heart, as well as of the demeanour: this is Chriſtian civility; as many degrees above modiſh civility, as to ſerve another effectually is better than *to be his moſt obedient ſervant.*

Again; they are exhorted to lay open their doubts, their weakneſſes, their defects, their wants, and their ſorrows to each other; to ſtir up one another to good works; to forbear, to forgive, to ſupport, to adviſe, to inſtruct, to edify, and to com-

* Cor. 1. xii. 26.—*Whether one member ſuffer,* &c. Plato: Οἷον τῶν ἡμῶν δακτύλος τὴν πληγὴν, πᾶσα ἡ κοινωνία ἡ καὶ τὸ σῶμα πρὸς τὴν ψυχὴν τίλαμεν εἰς μίαν συνίαξιν τὴν τοῦ ἀρχοῦντος ἐν αὐτῇ, ποθόν τε καὶ πάσχει ἅμα ξυνπλήσει μέρους πονησαντὸς ὅλη. De Rep. v. p. 462. *Ed. Steph.* Seneca: *Quid ſi nocere velint manus pedibus, manibus oculi? Ut omnia inter ſe membra conſentiunt, quia ſingula ſervari totius intereſt; ita,* &c. De Irâ, 11. 31. Others have collected other paſſages.

fort one another; to rejoice and to mourn with one another, and to pray for one another: All which ſuppoſes a myſterious and a ſpiritual union, not to be underſtood by profane and uninitiated minds, which, without deſtroying ſubordination, produced a Chriſtian equality: for, if the wiſe could teach the unlearned, and the rich relieve the poor, the unlearned and the poor could pray for his benefactor, and thereby make him no mean recompenſe.

Nothing was more likely to diſturb this ſacred union of good minds, than the extraordinary gifts then variouſly conferred upon Chriſtians, which might excite a little vanity in ſome, and a little jealouſy in others: Therefore St. Paul took care to inform them that brotherly love was the faireſt and the beſt of all endowments; that it was above all the miraculous powers that ever appeared, if they were all united in one perſon; and that it would ſhine in heaven, when their tranſitory luſtre ſhould be extinct: a declaration, which no frantic viſionary, or intereſted impoſtor, who himſelf pretended to thoſe gifts, would ever have made.

When a man aſcends in imagination to thoſe times, and fancies himſelf a member of that innocent infant republic, and then awakes from the pleaſing dream, and caſts his eyes upon the world about him, he cannot help thinking what an alteration corroding ages have made in this reſpect; for Chriſtianity is ſeculariſed to ſuch a degree, that

little of this honeſt, plain, inartificial kindneſs ſubſiſts. However, Religion ſtill reſtrains much evil, and produces much good, and ſerves to many excellent purpoſes; though ſome are ſo injudicious, that they cannot perceive it, or ſo perverſe, that they will not own it. Nor, indeed, muſt we imagine that, even in the Golden age of the Goſpel, theſe fair ideas were univerſally or perfectly exemplified, or forget the many complaints of the Apoſtles themſelves, concerning falſe or weak brethren, and diſorderly walkers. To ſay the truth, there is a little illuſion in the repreſentation which we form to ourſelves of thoſe days: diſtance ſmoothes ſome imperfections, and time ſoftens ſome ſhades.

Amongſt the ſocial and friendly duties which ſeem to be generally recommended, and which every one was called upon to perform, is the duty of exhortation. *Exhort one another:*—To what? To good works, without queſtion; to every thing that a Chriſtian ought to do. Much of the ſame nature is the precept, *Admoniſh one another*, and, *Warn one another.*

The text is concerning Exhortation; the diſcourſe has been hitherto concerning mutual affection; but the connexion between theſe two things, and the dependance of the former upon the latter, is greater than ſome may perhaps imagine. Exhortation ought to proceed from brotherly love, elſe it will be faulty in its motives, and unſucceſſful

ful in its attempts; and becauſe it often is ſo, this has given riſe to two ſplenetic obſervations, made by thoſe who view human nature in the worſt light: Firſt, that every man is liberal of advice; ſecondly, that no man is the better for it. If a perſon exhort another, purely becauſe he is a friend, and deſire his welfare, the very manner will ſhew the man; for love has an air, which is not eaſily counterfeited: He will temper his advice with diſcretion and humility; he will add whatſoever is neceſſary to recommend it: and if a perſon be perſuaded that he who gives him his advice would alſo give him any thing elſe that he could reaſonably deſire, he is not a little diſpoſed to attend to it, and to allow it a favourable hearing.

Exhortation comes moſt properly from ſuperiors and from equals. It is part of the duty of rulers to ſubjects, parents to children, maſters to ſervants, the elder to the younger, and friends to friends, ſince friendſhip always finds or makes a certain parity. It cannot be convenient or decent that every man, upon every occaſion, ſhould exhort every man; but every perſon has his inferiors, or his equals, and towards them he is to exerciſe this office upon all inviting opportunities.

Beſides; there is a ſort of *indirect exhortation*—if I may ſo call it—to virtue and to goodneſs, which every Chriſtian ought to exerciſe, even towards his ſuperiors; and that is, to ſpeak well of all thoſe who deſerve well of *him*, and of the Chriſtian world,

and who fill up their ſtations with dignity and integrity; *to eſteem them highly for their work's ſake*; to praiſe good things and good perſons: To which I ſhall not add, that he has the ſame call, and the ſame right, to *blame* thoſe who are deficient, and who want either the capacity or the will of acting ſuitably to their office and rank; becauſe *cenſure* is often as nearly related to *cenſorioufneſs* in reality, as it is in ſound, and is not a weapon fit for every hand to wield. But here, likewiſe, there is an indirect cenſure, as well as an indirect exhortation; and ſurely, every one may aſſume the honeſt freedom to paſs by in neglect and ſilence thoſe who deſerve reproach and diſgrace. It would conduce to many good purpoſes, if this negative reproof were ſo duly diſpenſed, that all the profligate, the inſolent, the unworthy, and the *uſeleſs*;* — all the refuſe and rubbiſh of ſociety, of what rank and condition ſoever, might deſcend to the grave *uncommended*, and there lie and moulder in oblivion. Pity that this ever ſhould prove the fate of thoſe, to whom other returns are due. Reputation indeed accompanies deſert, as its ſhadow; but ſometimes the day is overcaſt, and the ſhadow diſappears.

The office of exhortation is, in a more particular manner, incumbent upon us, who are the miniſters of the Goſpel; and we are expreſsly required to exhort, warn, admoniſh, incite, and reprove, with

* Ἀχρεῖοι, homines nihili. Luke, xvii. 10.

humble

humble authority, and modeſt reſolution, and meek integrity, and prudent zeal. To inſiſt upon this, will be called *preaching up ourſelves*, and *magnifying our office*; and perhaps the ſubject might be treated to more advantage by thoſe who are not perſonally concerned in it. But thus much, without breach of decency, we may ſoftly inſinuate,—and the ſober part of the world will bear witneſs to it—that we uſurp no dominion over men's conſciences, or perſons, or purſes; that we pretend not to what every Prieſt of the Romiſh Church aſſumes, every gifted Saint, and illuminated Fanatic. And yet, for want of a better objection, we have been accuſed of formal ſtate, and ſpiritual pride, and of bearing ourſelves as *Embaſſadors of heaven*, a phraſe which we never much affected. For this, *the Drunkards make ſongs upon us*, and grimacing *Ridicule* aims at ſomething, that is meant for a jeſt. They will not grant us, it ſeems, what *the Devil* paid to Paul and Silas, when he ſaid, *Theſe men are ſervants of the Moſt High God, which ſhew unto us the way of ſalvation*. But it is to ſmall purpoſe to expoſtulate with perſons, whoſe *Politeneſs* hath refined away their manners, and whoſe *Taſte* hath eaten up their underſtanding; and it is altogether unneceſſary to warn them, not to make an ill uſe of their *Wit*. Happy would they be, if they were as ſecure from all other danger; for, in this reſpect, they may fairly claim a place amongſt thoſe, to whom *little has been given*; and of whom, conſequently, *little will be required*.

"But," it may be ſaid, "after all, over-bearing haughtineſs and ſolemn pride are bad things, and deſerve blame." Very true; nor are we backward to diſapprove them. We are not unwilling to condemn all pride in general; and in particular that poor and ſilly pride, which makes a man exalt himſelf on account of his ſtation, and thereby confeſs that he has nothing better to be proud of: Nor have we any thing to plead in behalf of cold and diſtant airs, or of that forbidding gravity, which has been called, well enough, "a myſtery of the Body, invented to conceal the imperfections of the Underſtanding."

There are particular ſeaſons and occaſions for particular exhortations; as when a perſon is advanced to any high ſtation in the Chriſtian republic: It is then expedient that he ſhould be admoniſhed to beware of himſelf, and to remember what God and men expect from him; and every one who deſerves ſuch a ſtation, will take it kindly, to be thus reminded of his duty. In St. Paul's exhortations to Timothy and to Titus, there is ſomething, which, according to our modern ideas of civility, muſt appear ſtrange. To exhort ſuch perſons that they avoid what is evil, and practiſe what is good, ſeems to us a tacit inſinuation, that they are deficient in their duty, or, at leaſt, a kind of ſuperfluous profuſion of counſel. But, in the opinion of St. Paul, no man was too ſkilful, or too high, or too holy, to be exhorted and adviſed. In the Apoſtolical writings we ſee an unaffected ſimplicity

plicity of ſentiment and diction, which, when it is found in other ancient authors, never fails to pleaſe the judicious; and uſually ſurpaſſes ſtudied thoughts and laboured ſentences, as much as Nature is ſuperior to Art. One good man admoniſhes another with a candid freedom, and gives him a leſſon of caution and humility, upon the ſuppoſition, that none is entirely ſafe and quite remote from all ſpiritual danger, whilſt he is in a ſtate of probation. The divine Wiſdom, which would not level threatenings againſt impoſſibilities, has made a ſolemn commination,—*When the righteous man turneth away from his righteouſneſs* — which is enough to make a righteous man tremble. A perſon may continue ſuch for a conſiderable time; ſo far true to his duty, as to contract no very foul ſpot; till at length ſome imperious Temptation demands admittance; and then Virtue, Conſcience, Honour, Religion, fall before her, to the ſurpriſe of men, and to the grief of Angels. Admonition therefore is right and fit; and ſo judges our Church, and has made a proviſion for it in the *Office of Conſecration.*

It may be thought that the Admonition in the Office is a proper ſubject to be aſſumed and enlarged upon in a diſcourſe; and ſo it would, if it were in ſuitable hands. *The elders*, ſays St. Peter, *I exhort, who am alſo an elder.* It is impoſſible to attempt it in the preſence of one, who, as in all

other reſpects, ſo, in eminence of ſtation, is far better qualified to perform it.

Shall we then diſcourſe concerning the Degrees of ſacred offices, and the form of Church government which is here eſtabliſhed; and vindicate it from the rude aſperſions of ſome, and the weak prejudices of others? This is a diſcouraging ſubject, for it has been frequently and fully diſcuſſed, and nothing new can be offered upon it worthy to engage attention. But from the mention of it we may take occaſion to admoniſh and exhort men, to ſet a juſt eſteem upon the religion which the kind Providence of God has preſerved amongſt us, and by which we are as advantageouſly diſtinguiſhed as we can reaſonably expect; for *Perfection dwells not here below.* Whoſoever knows, even ſuperficially, what paſſes and has paſſed in the Chriſtian world, knows what has been the *ſpirit* and the *conduct* of ſome Synods and Aſſemblies, — I will not ſay any thing harder of Proteſtant brethren; and what the *imperiouſneſs* of that Church, which calls herſelf the Mother and the Miſtreſs of all Churches; and what the *procedures* of the *Inquiſition*; which he who has * ſeen, has beheld a

* Of one who has been in the Inquiſition, it might be ſaid,

Tænarias etiam fauces, altaq; oſtia Ditis,
Et caligantem nigrâ formidine lucum
Ingreſſus, Manesque adiit, Regemque tremendum,
Neſciaque humanis precibus manſuefcere corda.

VIRG. Georg. IV. 467.

This might ſerve for a faint repreſentation.

more

more formidable repreſentation of the infernal regions, than even poetic fancy ever painted.

It is to be hoped that our love for our own Church has been rather increaſed than diminiſhed, by the apprehenſions which we had, not long ago, of her falling into the hands of her worſt enemies. Our eyes then viewed her, as they purſue the mild and gentle light of the ſetting ſun: * we then began to underſtand her value, becauſe we then feared to loſe her.

Shall I proceed to ſpeak more particularly concerning the perſon now appointed to the Epiſcopal function? Inclination draws that way, and words preſent themſelves unſought; and it is a pleaſure to utter them, when the heart and the tongue conſpire together, and Truth guides them both: But the Cenſorious would pronounce it Flattery, and the Severe would call it injudicious Gratitude. It is better to be ſilent, than to be ſuſpected of offering what is not fit for the one to give, and the other to receive.

Shall we then rather ſpeak in general of the diſcreet choice which is made of perſons to preſide over us in Church and State? Many would ſay that this was paying compliments to the Age, at the expenſe of truth. It were no hard taſk to confute them; but, declining this, for ſeveral

* *Ut eſſe ſolis gratius lumen ſolet*
Jamjam cadentis.

reaſons,

reaſons, I chuſe rather to follow my text, and to give them an advice, of which I am ſure they greatly ſtand in need; and that is, that they would be cautious not to run into the extreme, of undervaluing and reviling their teachers and governors.

Say not thou, ſays Solomon, *What is the cauſe that the former days were better than theſe? For thou doſt not inquire wiſely concerning this.* There is room to conjecture that Solomon ſpake this feelingly, and for particular reaſons. There were probably in his time perverſe men in Iſrael, who ſhook their fooliſh heads, and regretted the old days; and obſerved that the reign of his father David was preferable to his; and that it was better with the nation under Saul, than under the new family. Such judgments he condemns, as proceeding from malicious ſpleen, and ſenſeleſs prejudice. To bring the matter home to ourſelves, One who were to conſider the thing impartially, and found in himſelf no diſpoſition to flatter, or to rail, or to repine, would probably be of opinion that the world goes on, as the ſun ſhines, much as it did before we were born, and that we are no worſe than our progenitors: for as to public calamities, which human prudence cannot foreſee, or, foreſeeing, cannot prevent, it is very unreaſonable to lay them to the charge of the government; and the civil Magiſtrate might juſtly ſay, as the king of Iſrael did, *Am I God, to kill and to make alive? — wherefore*

*fore conſider, I pray you, and ſee, how they ſeek a quarrel againſt me.**

One thing, only, give me leave to add, for I cannot decently ſtifle it, in favour of our own times; namely, that Learning,—learning, which has made a man paſs for a Magician, for a Heretic, and for a Fool, and has been often obſerved to be a ſymptom of poverty,—is no diſqualification or impediment, but rather a credit and a recommendation. It has ſome friends and favourers, even amongſt the great; and it has no enemy except Envy, which pilfers and purloins a ſmall matter from an eſtabliſhed character; a moderate tax upon ſuperior abilities, and a loſs which is ſcarcely felt.

It would be an unpardonable omiſſion in one who has had a liberal education, not to lay hold of this occaſion, and proceed to ſay ſomething in behalf of Literature. We, who cannot reward it, ought at leaſt to recommend it to thoſe who can; and exhort and admoniſh them, that they would cheriſh and protect it, even for their own ſake. We are naturally diſpoſed to ſeek and to value reputation; Reputation and praiſe are a recompenſe, which our Saviour himſelf with his own ſacred mouth conferred upon a generous action: *Wherefoever*, ſays he, *this Goſpel ſhall be preached in the*

* 11 Kings, v. 7. —*Am I God, to kill and to make alive, that this man doth ſend unto me, to recover a man of his leproſy?* ſaid the king of Iſrael. Our ſovereign likewiſe pretends not *to cure the leproſy*; and yet is a rightful king, and a good ruler for all that.

whole

whole world, there ſhall alſo this, that this woman hath done, be told for a memorial of her. There is no ſurer way for great men to obtain it, than by patroniſing letters, arts, and ſciences; for theſe are always grateful, and both willing and able to tranſmit the names of their friends to the lateſt generations. They who are not to be moved by theſe motives, may *hope* for reputation; but they will reap as they ſow; and never be * praiſed, except by hangers-on of their own ſtamp and capacity, or by dedicators, whoſe works uſually die before them, and who certainly will have no intereſt with poſterity.

Excluded, on one account or other, from every obvious topic, and ſcarce knowing which way to turn, and how to proceed,—I reſolved to look back to times paſt, and to recollect, what old annals and the voice of the public had formerly declared concerning worthy Prelates. This had a promiſing aſpect, and ſeemed to open the way to modeſt, inoffenſive, and inſtructive deſcription. Here alſo was a plentiful variety of materials,—of every

* May it happen to ſuch, according to the prognoſtic of the Greek Muſe:

Κατθανοισα δε κεισαι,
Ουδε ποθε μναμοσυνα σιθεν
Εσσεται, ουδ' ποτε
Ου γας μιλιχας ροδων
Των εκ Πιεριας · αλλ' αφανης
Και 'Αιδα δομοις φοιτασας.

quality

quality that conſtitutes a great and a good man. Here were to be found diligence, patience, activity, candour, and integrity: here was religion without formality, liberality without oſtentation, ſeriouſneſs without moroſeneſs, and cheerfulneſs without levity: here was gentleneſs to others, and ſelf-ſeverity: here was uſeful learning, and a love of thoſe who loved and purſued it, and a care to confer favours upon thoſe who deſerved them: here was a contempt and diſlike for detracting ſycophants, and fawning paraſites: here was affability to inferiors: here were other bright virtues, and endearing accompliſhments, which ſhall not be recounted; — for there is already reaſon to fear that juſtice has not been done to the dignity of the ſubject.

May the great Author of every good gift enable us, each in our ſeveral ſtations, to act an honeſt and prudent part; till we arrive at the manſions, where all earthly diſtinctions ceaſe, and give place to thoſe which are made by piety and virtue: where we ſhall meet with innumerable beings, better, and greater, and wiſer than ourſelves; where, as none will be unhappy and diſcontented, there may be room for pious Emulation, but not for Jealouſy and Envy; and where all, how different ſoever in glory, will be united by love, and charity, and friendſhip, and gratitude, and condeſcenſion, and eſteem!

MISCELLANEOUS REMARKS

ON THE

SERMONS

OF

ARCHBISHOP TILLOTSON.

From the APPENDIX to Dr. BIRCH's Life of TILLOTSON, Second Edition. Page 426. Number III.

FOLIO EDITION.

VOL. I. SERMON XXXV.

THIS Sermon hath been attacked by Cavillers at home and abroad, and defended by LE CLERC, in the *Bibliotheque Choiſie*.

IBID. SERMON XXXVI.

" The poet feigns of Achilles, that by ſome charm, or gift of the Gods, he was invulnerable, except in the heel, &c. The wiſe poet inſtructing us, &c."

This

This is a ſmall ſlip in our excellent author; for the Poet, κατ' ἐξοχήν, is *Homer*, who hath ſaid nothing concerning this Fable of Achilles.

IBID. SERMON XLIII, &c.

Tillotſon printed theſe Sermons on the *Divinity of Chriſt*, to vindicate himſelf from the charge of Socinianiſm: that is, from an accuſation entirely groundleſs. I have been told, that Crellius, a Socinian, — and a deſcendant from the more celebrated Crellius, — who uſed, when he came over hither, to viſit the Archbiſhop, and to converſe with him, juſtified him on this head; and declared that "Tillotſon had often diſputed with him, in a friendly way, upon the ſubject of the Trinity; and that he was the beſt reaſoner, and had the moſt to ſay for himſelf, of any adverſary he had ever encountered."

But then, Tillotſon had made ſome conceſſions concerning the Socinians, which never were, and never will be forgiven him; and hath broken an ancient and fundamental rule of theological controverſy; "Allow not an adverſary to have either common ſenſe, or common honeſty."

Here is the obnoxious paſſage:

"And yet, to do right to the writers on that "ſide, I muſt own, that generally they are a pat-"tern of the fair way of diſputing, and of debat-"ing

[illegible]

"The thought, which is contained in the laſt ſentence, reſembles that of Quintilian, who ſays of Seneca: "Multa probanda in eo, multa etiam admiranda ſunt: eligere modo curæ ſit, quod

utinam ipſe feciſſet! Digna enim fuit illa natura, quæ meliora vellet, quæ quod voluit effecit." And again, "Velles eum ſuo ingenio dixiſſe, alieno judicio."

Now, by way of contraſt, behold the character of the ſame perſons, from the maſterly and impartial hand of SOUTH:

"The Socinians are impious blaſphemers, whoſe "infamous pedigree runs back [from wretch to "wretch] in a direct line to the devil himſelf; and "who are fitter to be cruſhed by the civil magiſtrate, "as deſtructive to government and ſociety, than to "be confuted as merely heretics in religion."

Such is the true *agoniſtic* ſtyle and *intolerant* Spirit; ſuch the courage of a champion, who challenges his adverſary, and then calls upon the *conſtable* to come and help him.

——— *An tibi Mavors*
Ventoſâ in linguâ, pedibuſque fugacibus iſtis
Semper erit?

VOL. II. SERMON XVI.

"Joſephus flattered Veſpaſian ſo far, as to make him believe, that he was the man [the Meſſias]; and thereupon perſuaded him to deſtroy the line of David, out of which the tradition was, that the Meſſias ſhould ſpring, &c."

Joſephus did not give this wicked advice. Our Prelate perhaps had in his thoughts what Euſebius relates of Domitian, "that he ordered all the family of David to be deſtroyed; and that ſome

of our Lord's kinſmen were ſeized, and brought before him; and upon examination diſmiſſed, as poor and inconſiderable perſons. Afterwards, in the time of Trajan, ſome hereties laid an information againſt Symeon, the ſon of Cleopas, as being of the family of David, and alſo a Chriſtian: and, for this, Symeon was put to death, when he was an hundred and twenty years old. But theſe very accuſers of the Martyr were alſo convicted of belonging to the royal tribe, diligent ſearch being made at that time for ſuch perſons."

Euſebius had theſe accounts from Hegeſippus, and Hegeſippus is far enough from infallibility. So the Stories reſt upon his authority, ſuch as it is. Euſeb. Evang. Hiſt. III. 19, 20, 32.

IBID. SERMON LXX.

"We muſt be ſerious in our inſtructions:— "to which nothing can be more contrary, than "to trifle with the word of God; and to ſpeak of "the weightieſt matters in the world, the great "and everlaſting concernments of the ſouls of "men, in ſo ſlight and indecent a manner, as is "not only beneath the gravity of the *pulpit*, but "even of a well-regulated *ſtage*. Can any thing "be more unſuitable, than to hear a Miniſter of "God, from this ſolemn place, to break Jeſts "upon Sin, and to quibble with the vices of the "age? This is to ſhoot without a bullet; as if we "had no mind to do execution, but only to make "men ſmile at the mention of their faults: This

" is ſo nauſeous a folly, and of ſo pernicious con-
" ſequence to religion, that hardly any thing too
" ſevere can be ſaid of it."

This was undoubtedly deſigned as a cenſure upon *South*, for ſaying, " that there is no *fluxing* a ſoul out of its immortality," and a hundred things of the ſame kind.

IBID. SERMON XCIII.

" The Being of God is ſo comfortable, ſo con-
" venient, ſo neceſſary to the felicity of mankind,
" that (as Tully admirably ſays) *Dii immortales*
" *ad uſum hominum fabricati pene videantur*: If God
" were not a neceſſary being of *himſelf*, he might
" almoſt ſeem to be made on purpoſe for the uſe
" and benefit of *men*."

A learned perſon,—who ſhall not be named—obſerved, that Tillotſon, taking the verb *fabricati* in a paſſive ſenſe, groſsly miſunderſtood Cicero; whoſe words are theſe: " Sunt autem alii philoſophi, et hi quidem magni atque nobiles, qui Deorum mente atque ratione omnem mundum adminiſtrari atque regi cenſeant: neque verò id ſolum, ſed etiam ab iiſdem vitæ hominum conſuli et provideri: Nam, et fruges, et reliqua quæ terra pariat, et tempeſtates, ac temporum varietates, cælique mutationes, quibus omnia quæ terra gignat, maturata pubeſcant, a Dîs immortalibus tribui humano generi putant; multaque, quæ talia ſunt, ut *ea ipſa* Dî immortales ad uſum hominum fabricati pene videantur." De Nat. Deor. L. I. 2.

It is certain that theſe words, as they ſtand in Cicero, will not admit of the ſenſe which Tillotſon gives them: but Tillotſon, in all probability, cited by memory, and without conſulting the context; and put that meaning upon the words, which ſeemed the moſt reaſonable and elegant: and, perhaps his good ſenſe led him here to the true interpretation. Boherius, a learned French critic, underſtood this paſſage juſt as Tillotſon has taken it; and to accommodate the ſentence to this purpoſe, he propoſed a ſlight emendation, which is approved by Davies. "Clariſs. Boherius legit, — ut ET IPSI DII immortales ad uſum hominum fabricati pene videantur. Audax ſanè videtur loquendi ratio; ſed ſenſus facit, ut ei conjecturæ faveam."

In favour of this conjecture and interpretation it may be obſerved, that, according to the Pagan Theology, the *Dii immortales* are the ſun, the moon, the ſtars, the planets, and the earth, who furniſh us with the comforts and conveniencies of life; and, ſo highly beneficial are they to mortal men, that, although they be *Gods*, yet they ſeem almoſt to have been *made for the uſe of man*.

If you aſk, "by whom were the Gods made?" the Pagan anſwer is, "by Nature, or by the Supreme God; who drew them out of chaos, and who is called by Ovid, *Mundi Fabricator*."

Hanc Deus, et melior litem Natura diremit:

And

And then,

Aſtra tenent cæleſte ſolum, formæque Deorum.
Ovid, Met. I. 73.

Illa Deos omnes, longum enumerare, creavit,

Says Ovid, Faſt. IV. 95. ſpeaking of Venus.

Cicero advanced ſomewhat that was bold, and therefore qualified it with a *penè videantur.*

VOL. III. SERMON CXL.

"I know not what ſome men may find in themſelves; but I muſt freely acknowledge, that I could never yet attain to that bold and hardy degree of faith, as to believe any thing for this reaſon—*becauſe it was impoſſible.* So that I am very far from being of *his* mind, that wanted, not only *more difficulties*, but even *impoſſibilities*, in the Chriſtian religion, to exerciſe his faith upon."

The perſon whom Tillotſon had in view, was the author of *Religio Medici.* But by *impoſſibilities*, Sir Thomas Brown, as well as Tertullian, meant *ſeeming*, not *real* impoſſibilities; and what he ſays ſhould be looked upon as a *verbum ardens*, a rhetorical flouriſh, and a trial of ſkill with Tertullian; in which however he had little chance to come off ſuperior. Both of them were lively and ingenious; but the *African* had a warmer complexion than the *Briton.*

"Methinks there be not impoſſibilities enough in religion, for an active faith.—I can anſwer all the objections of Satan and my rebellious reaſon,

" with that odd reſolution I learned of Tertullian, " *Certum eſt, quia impoſſibile eſt.*—I am thankful that I " lived not in the days of miracles, &c." Rel. Med.

Tillotſon, judging that the Papiſts would make an ill uſe of this, and ſcuh paſſages as this, in *Proteſtant* writers, was willing to paſs a gentle animadverſion upon it.

Sir Kenelm Digby, a Roman Catholic, who criticiſes ſeveral things in the *Religio Medici*, yet gives his loud approbation to theſe pious ſallies. " I am extremely pleaſed with him, when he ſaith, there are not impoſſibilities enough in religion, for an active faith, &c." Extremely pleaſed, without queſtion; and full of hopes, that this young author might at laſt *unreaſon* himſelf into *implicit belief*; and go over to a church, which would feed his hungry faith with a ſufficient quantity of impoſſibilities.

Tendimus in Latium!

* * * * * * * * *

Amongſt many things, which may be mentioned in favour of Tillotſon, this ſhould not be forgotten; that of thoſe who have paſſed their judgments upon him, there never was a ſon of abſurdity who did not diſlike, or a ſenſible reader who did not approve his writings. If a perſon were to offer himſelf a candidate for honeſt reputation, what could he wiſh and hope more, than to ſhare Tillotſon's fate; and to find the ſame cenſurers,

ſurers, and the ſame defenders? Yet it hath been ſaid of this great and good man, that his ſpirits were in ſome degree broken, and his health impaired, by the inſults and calumnies of petulant adverſaries. If it be true, it is a melancholy inſtance of human infirmity, and a proof that a little *Stoiciſm* and *Socratiſm* is a deſirable poſſeſſion. To forgive enemies, though difficult to many, was eaſy to him, aſſiſted as he was by good-nature, and by religion: but to deſpiſe their attacks, was a taſk rather too hard for his gentle temper and ſenſibility; ſo that, in this reſpect, and under theſe diſadvantages, he was not a match for men, who could neither bluſh nor feel.

"A man's good name, ſays he, is a tender thing; and a wound there ſinks deep into the ſpirit even of a wiſe and good man: and the more innocent any man is in this kind, the more ſenſible he is of this hard uſage; becauſe he never treats others ſo, nor is he conſcious to himſelf that he hath deſerved it." Vol. II. Serm. XLII.

Every thing, they ſay, hath two handles. When Socrates was under ſentence of death, Xanthippé took on bitterly; and refuſing comfort, cried, "O, my huſband! what grieves me moſt is, that theſe *wicked judges* ſhould treat an *innocent man* thus, and condemn thee unjuſtly, and for nothing at all." "Wife!" ſaid he, "why ſhould that grieve thee? Hadſt thou rather then, that they had condemned me *juſtly?*"

SCRIPTURAL

SCRIPTURAL ILLUSTRATIONS.

THE reverence which the Jews had for their ſacred books, preſerved thoſe moſt ancient of all records, and along with them the knowledge of the *Hebrew language*. But the Chriſtians, who had the ſame veneration for the OLD TESTAMENT, have contributed, more than the Jews themſelves, to ſecure and to explain thoſe books, as they had indeed more advantages and greater helps. The Chriſtians in ancient times collected and preſerved the *Greek verſions* of thoſe Scriptures, particularly that of the Septuagint, and tranſlated the originals into *Latin*. They preſerved copies of the works of Joſephus, which were little eſteemed by the Jews—but which help to confirm and explain the ſacred books, and caſt a light upon the Jewiſh hiſtory: and Chriſtian critics and commentators, ſuch as Capellus, Bochart, Grotius, Le Clerc, Vitringa, and many others, have beyond meaſure ſurpaſſed the

Jewiſh Doctors in illuſtrating and defending the Holy Scriptures.

The keys of learning are the learned languages, and a grammatical and critical ſkill in them.

We cannot at preſent want *Greek* commentaries * on the Scriptures, being ſo *plentiful'y* ſupplied with Engliſh ones.

It was the ſtudy of the Scriptures which excited Chriſtians from early times to the ſtudy of *Chronology* ſacred and ſecular: and here much knowledge of *hiſtory*, and ſome ſkill in *aſtronomy*, were needful.

The NEW TESTAMENT, being written in *Greek*, cauſed Chriſtians to apply themſelves alſo to the ſtudy of that moſt copious and beautiful language. Chriſtianity, at firſt, and for a conſiderable time, was violently oppoſed and aſſaulted by the Jews and Gentiles.—But this Evil was compenſated by many Advantages: It was oppoſition which excited the Chriſtians to juſtify their own cauſe, and to confute their adverſaries, the Jewiſh Doctors, and the learned Gentiles; to expoſe the abſurdities of Jewiſh traditions, the weakneſs of Paganiſm, and the imperfections and inſufficiency of Philoſophy.

* Thick *as* autumnal leaves, *that ſtrow the brooks*
In Vallombroſa. MILT. PAR. LOST. I. 302.
We might add,—" and as ſoon *withered*."

the

For this purpoſe Jewiſh and Pagan literature were neceſſary, and what we call *Philology*, or Claſſical Erudition: and thus the Chriſtians became in learning ſuperior to the Pagans; and, in point of ſtyle and compoſition, as good writers as they, both in Latin and in Greek.

To the Goſpel then, and to thoſe who embraced it, are due our grateful acknowledgements for the Learning that is at preſent in the world. The Infidels educated in Chriſtian countries owe what Learning they have to Chriſtianity; and act the part of thoſe Brutes, which, when they have *ſucked the dam*, turn about, and, (as Plato ſays to his diſciple Ariſtotle), απολακτιζουσιν;—*ſtrike* her. It is fit that we ſhould be ſometimes put in mind of this, for we have been ſtrangely apt to forget it. *

As Religion hath been the chief preſerver of Erudition, ſo erudition hath not been ungrateful to her patroneſs, but hath contributed largely to the ſupport of religion. The uſeful expoſitions of the Scriptures, the ſober and ſenſible defences of revelation, the faithful repreſentation of *pure and undefiled* Chriſtianity; theſe have been the works of learned, judicious, and induſtrious men. The corruptions of the Goſpel, the perverſe interpretations and abſurd ſenſes put upon the word of God,

* Some names, of great celebrity, might here be adduced: the judicious reader however can be at no loſs, either to recollect, or to *forget* them. They have forgotten themſelves.

been

both in matters of faith and of practice; theſe have been the inventions of men, who had a ſmall ſhare of learning, and a large ſhare of knavery, or of fanaticiſm:—or of *both* blended together.

Fanaticks are no friends to reaſon and learning, and not without ſome kind of plea; Firſt, becauſe they have uſually a ſlender proviſion of either: Secondly, becauſe a man hath no occaſion to ſpend his time and his pains in the ſtudious way, who hath an inward illumination to guide him to truth, and to make ſuch labour unneceſſary.

But, they who ſay that human learning is of no uſe in religion, are no more to be diſputed with, than the honeſt man in Horace,

Qui ſe credebat miros audire tragœdos,
In vacuo lætus ſeſſor plauſorque theatro.

He who ſtrives and expects to convince and alter ſuch perſons, either undervalues his time and pains, or over-values his abilities. "Sola Scripturarum ars eſt," ſays Jerome, "quam ſibi omnes paſſim vendicant: hanc garrula anus, hanc delirus ſenex, hanc ſophiſta verboſus, hanc univerſi preſumunt, lacerant, docent, antequam diſcant." What would he ſay,

Si foret hoc noſtrum fato dilatus in ævum? *

* See Dr. Jortin's firſt charge to the Clergy of the Archdeaconry of London; ſubjoined to his ſermons, Vol. VII. p. 353. and "DISCOURSES on the *truth* of the *Chriſtian religion*." P. 231.

ILLUSTRATIONS

OF

THE OLD TESTAMENT.

JUDGES XI. 39.

JEPHTHA's daughter was devoted to God, and to the ſervice of the High-prieſt, and of the Tabernacle. It is ſtrange that any Commentators ſhould have imagined that ſhe was *ſacrificed.* In like manner, the Locrians were obliged to ſend yearly to the temple of Minerva, at Troy, two virgins; who were to be ſlaves, and employed all their days in the dull office of ſweeping and ſprinkling the floor, to expiate the crime of Ajax.

See Plutarch, *De ſerâ Numinis vindictâ*; or Bayle, CASSANDRE. Not. E.

I. Sam. XXVI. 7.

The ancient warriors uſed to ſtick their ſpears upright in the ground, when they put them aſide. Thus we are here told that *Saul lay ſleeping—and his ſpear ſtuck in the ground, at his bolſter.*

HOMER,

HOMER, Il. K. v. 153.

Βὰν δ' ἐπὶ Τυδείδην Διομήδεα· τὸν δ' ἐκιχανοὶν
Ἐκ λὸς ἀπὸ κλισίης συνιεύχεσιν.—ἔγχεα δὲ σφιν
Ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο.

Where Euſtathius ſays, Ἰσ-έον δὲ ὅτι τὸ ἐπὶ Σαυρωτήρων ἐρθὰ πεπηγέναι τὰ ὅπλα ἐξεκόπη χρόνοις πολλοῖς ὑσ-ερον, ἔγχυς νύκλωρ καλαπεσόντος, και πλύρμου πολὺν σ-ραλῷ τινι ἐμποίησανλος.

Il. Z. 213.

Ἔγχος μὲν καλέπηξεν ἐπὶ χθονὶ πυκνὸν ἐρείσας.

Il. Γ. 134.

Οἱ δὴ νῦν ἕαλαι σιγῇ, πόλεμος δὲ πέπανλαι,
Ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.

APPOLLONIUS, III. 1285.

——παρὰ δ' ὄβριμον ἔγχος ἔπηξεν
Ὀρθὸν ἐπ' ἠϊάχῳ.

VIRGIL, Æn. VI. 652.

Stant terrâ defixæ haſtæ——

——Æn. XII. 131.

Defigunt tellure haſtas, et ſcuta reclinant.

SENECA, Phœniſſ. 470.

Haſtam ſolo defige.

VAL.

VAL. FLACCUS, IV. 283.

—fixâque filet Gradivus in haſtâ.

Theſe ſpears had *two points*; one, with which they ſtruck; the other, perhaps blunter, called Σαυρωτήρ, which they ſtuck into the ground. Sometimes the σαυρωτήρ was a hollow and pointed iron, which was ſtuck into the ground, and the ſpear was *put into it*, as a candle into a ſocket.

Remulus, in Virgil, Æn. IX. 609. ſays,

Omne ævum ferro teritur, verſâque juvencûm
Terra fatigamus haſtâ:

"We always go armed; always have our ſpear in our hand. In the battle we ſtrike our foes with the *Point*; in the time of peace we drive our oxen with the Σαυρωτήρ."

Æn. XI. 93.

—et verſis Arcades armis.

That is, perhaps, "trailing their ſpears, with the *point* behind, and the Σαυρωτήρ before."

PLUTARCH, *Apophth.* p. 183.

Δημήτριος ἐν τῷ αἰγιαλῷ καλέγραψε τῷ σαυρωτῆρι τὴν δίραλος φεύγε Μιθριδάτα.

And in p. 174. Memnon the Rhodian chaſtiſes an inſolent ſoldier, τῇ λόγχῃ παλάξας: that is, ſtriking him with the σαυρωτήρ.

HERODOTUS,

HERODOTUS, I. 52.—ἀνέθηκε—ἀιχμὴν ςερεὴν πᾶσαν χρυσέην, τὸ ξυςὸν τῇσι λόγχῃσιν ἐὸν ὁμοίως χρύσεον.

Where Gronovius ſays, "*Sunt partes* ἀιχμῆς *propriè* ξυςὸς; *et duæ ad lædendum,* λόγχαι, *quæ alioqui dici ſolent* σαυρωτῆρ, *et* ἐπιδορατίς."

In LUCAN, VII. 577. Cæſar drives on the laging ſoldiers with the σαυρωτῆρ.

Verbere converſæ ceſſantes excitat haſtæ.

Yet the σαυρωτῆρ ſeems to have been made ſharp enough to fight with, ſo that either end of the ſpear might be employed in battle.

POLYBIUS ſays, of the Romans:

Μέλελαβον τὴν Ἑλληνικὴν καλασκευὴν τῶν ὅπλων, ἐν ᾗ τῶν μὲν δοράτων τὴν πρώτην εὐθεὼς τῆς ἐπιδορατιδος πληγὴν ἔυςοχον ἅμα καὶ πρακλικὴν γίνεσθαι συμβαίνει, διὰ τὴν καλασκευὴν ἀτρεμῆς καὶ ςασίμα τὸ δόρατος ὑπάρχοντος, ὁμοίως δὲ καὶ τὴν ἐκ μεταλήψεως τὸ σαυρωτῆρος χρέιαν μόνιμον καὶ βίαιον.

Lipſius explains the above, L. III. *de Milit. Rom.* and cites this paſſage from an anonymous writer in Suidas; Καὶ τάχυ περιςρέψας τὸν ἵππον εἰς πεσόντα, παίει τῷ σαυρωτῆρι διὰ τὸ τραχήλα.

HOMER, Il. N. 147.

Νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν.

Where

Where ſee Euſtathius.

In II. SAM. II. 23. Abner ſmote Aſahel with *the hinder end of his ſpear*,—that is, with the σαυρωτὴρ, —and *ſlew him*.

II. SAM. XVIII. 32.

" And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? and Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee, to do thee hurt, be as that young man is."

Thus Cuſhi, obliquely, and ſlowly, and politely informs David of the death of his ſon Abſalom. The ſame remark is applicable to a parallel paſſage in Cteſias the hiſtorian, which is highly commended by Demetrius Phalereus.

" Cteſias, ſays he, may be truly called a Poet, as he deſcribes perſpicuouſly, is full of imagery, and paints with lively colours. For example: Important events ſhould not be related in a direct and haſty manner; but unfolded gradually, ſo as to keep the hearer or reader in ſuſpenſe, and cauſe him to ſympathiſe with us. Thus Cteſias introduces the relation of the death of Cyrus: for the meſſenger of theſe ſad tidings to Paryſatis, the mother of Artaxerxes and Cyrus, doth not ſay bluntly to her, " Cyrus is dead;" which would be what we call the ſpeech of a Scythian: but firſt tells her,

that Cyrus had conquered; which gave her pleaſure, mixed with anxiety. She then aſks him, "How fares [Artaxerxes] the king?" "The king, replies he, is fled"—She, interrupting, ſays, "Tiſſaphernes hath brought this calamity upon him. But where is Cyrus at preſent?" "He is, ſays the meſſenger, where it becometh brave men to be found." Thus, proceeding by ſlow ſteps, he at laſt, ſcarcely, and with reluctance, comes to the point: repreſenting the meſſenger as unwilling to perform the diſagreeable office; and ſo deſcribing the diſtreſs of the mother, as to make us partake of it."

The learned reader will like the original better than my repreſentation. Here it is:

Καὶ ὅλως δέ ὁ ποιητὴς ἅτος, [Κτησίας] ποιητὴν γὰρ αὐτὸν καλοίη τις ἐικότως, ἐναργείας δυμιυργός ἐ-ιν ἐν τῇ γραφῇ συμπάσῃ ὅισν ϗ ἐν τοῖς τοῖσδε· δεῖ τὰ γινόμενα ὲκ ἐυθὺς λέγειν ὅτι ἐγένετο ἀλλὰ κατὰ μικρὸν, κρεμῶντα τὸν ἀκροατὴν, ϗ ἀναγκάζοντα συναγωνιᾶν· Τᾶτο ὁ Κτησίας ἐν τῇ ἀγγελίᾳ τῇ περὶ Κύρυ τεθνεῶτος ποιεῖ· ἐλθῶν γὰρ ὁ ἄγγελος ὲκ ἐυθὺς λέγει ὅτι ἀπέθανε Κῦρος παρὰ τὴν Παρύσατιν, τᾶτο γὰρ ἡ λεγομένη ἀπὸ Σκυθῶν ῥῆσίς ἐ-ίν, ἀλλὰ πρῶτον μὲν ἤγγειλεν ὅτι νικᾷ ἡ δὲ ἥδη ϗ ἠγωνίασε· μετὰ δὲ τᾶτο ἐρωτᾷ, Βασιλεὺς δὲ πῶς πράττει; ὁ δὲ, Πέφευγε, φησί. ϗ ἡ ὑπολαᾶσα, Τισσαφέρνης γὰρ αὐλῷ τᾶτῶν ἄιτιος· καὶ πάλιν ἐπανερωτᾷ, Κῦρος δὲ πᾶ νυν; ὁ δὲ ἄγγελος ἀμείᾶται, Ἔνθα χρὴ τὺς ἀγαθὺς ἄνδρας αὐλίζεσθαι· κατὰ μικρὸν ϗ καλὰ ᾶραχὺ πρωῖων,

μόλις τὸ δὴ λεγόμενον ἀπέρρηξεν αὐτὸ μάλα ἠθικῶς καὶ ἐναργῶς· τόν τε ἄγγελόν ἐμφήνας ἀκριβέως ἀγγελλόμενα τὴν συμφορὴν καὶ τὴν μητέρα εἰς ἀγωνίαν ἐμβαλών, καὶ τὸν ἀκούοντα. Apud *Herodotum*. Ed. Gronov. p. 692.

So in Statius, *Theb.* IX. 888.

Tu tamen arte piâ trepidam ſuſpende, diuque
Decipito,—et tandem cum jam cogere fateri,
Dic, &c.

2 SAM. XXI. 20.

A man that had on every hand ſix fingers, and on every foot ſix toes.

"Digiti quibuſdam in manibus ſeni. C. Horatii ex patriciâ gente filias duas ob id *ſedigitas* appellatas accepimus, et *Volcatium Sedigitum*, illuſtrem in poetica." Pliny, Lib. XI. §. XCIX. P. 638.

"Si quis plures digitos habeat, ſive in manibus, ſive in pedibus, &c." *Digeſt.* Lib. XXI. Tit. I. 10. where ſee Gothofred.

Navarette, in the preface to his account of China, ſays that he ſaw a boy, who had ſix fingers and ſix toes.

Prov. IV. 17.

They drink the wine of violence.

Seneca *de Ira*. I. 16.

"*Perbibiſti nequitiam, et ita viſceribus immiſcuiſti, ut niſi cum ipſis exire non poſſit.*"

Prov. VI. 6.

Go to the ant, &c.

Lewenhoeck ſays that "Ants ſleep all the winter, without eating. The food which they gather is for the nouriſhment of their young ones." V. Bibl. Univ. XI. p. 154.

Prov. IX. 17.

The harlot ſays to the paſſenger, "Stolen waters are ſweet, and bread eaten in ſecret is pleaſant."

So Pindar ſays, ſomewhere;

Γλυκύ τι κλεπτόμενον Κύπριδος.*

Juvenal, XIII. 33.

—— *neſcis*
Quas habeat veneres aliena pecunia?

* This ſeems to be a ſlip of memory: at leaſt the quotation does not readily occur, from a peruſal of Pindar. Clemens Alexandrinus, in his *Pædagog.* Lib. III. cites a verſe, *cujuſdam Gentilis:*

Dulce quid furtiva cura Veneris.

And this *Gentile* is undoubtedly the writer to whom Dr. Jortin alludes.

But, if Pindar ſays not as above,—which is not denied, but doubted; he certainly does ſay, what is ſtill better: NEMEONIK. Eid. Z. 76.

—— αλλα αναπαυσις
εν παυλι γλυκεια εργων· χορεια δ' εχει
και μιλι, και τα τερπν' ανθε' Αφροδισια.

"*Atqui requies in omni dulcis eſt opere; ſatietatemque habet et mel et flores ſuaves venerei.*"

Nomen *furti* non ſolum tribuitur injuſtæ uſurpationi alienarum facultatum, ſed etiam, a fortiori, alienarum mulierum. Adeoque ſolitum eſt titulum furti attribuere adulterio. Unde, quando laſciva hæc fœmina dixit, *Aquæ furtivæ dulciores ſunt*, &c. quidam hunc locum interpretatur, "Mulier adultera in aquis furtivis, et pane abſcondita, prohibita, et illicita concubia dulciora eſſe aſſeverat."

Hoc ſenſû Tibullus, Eleg. II. 36.

Celari vult ſua furta Venus.

Virgilius, Georg. IV. 345.

— Curam Clymene narrabat inanem
Vulcani, Martiſque dolos, et dulcia furta.

Ovidius, Met. II. 423.

Hoc certè conjux furtum mea neſciet, inquit.

Philoſtratus, in Epiſt.

Non adeò manifeſta poteſtas exhilarat, ut illicita et arcana voluptas. Omne verò furtivum ſolet eſſe delectabile. Sic etiam Neptunus, ſub purpureo fluctu ſubiit, et Jupiter, ſub auro, aqua, bove, dracone, ac ſub aliis integumentis latuit. Unde Bacchus et Apollo, et Hercules exiſtunt, ex adulterio nati Dii.

Seneca, in *Herc. Œteum*, ver. 357.

Illicita amantur; excidit quidquid licet.

Ovidius,

Ovidius, Amor. Lib. III. Eleg. IV. 17, 25, 31.

Nitimur in vetitum ſemper, cupimúſque negata:
Sic interdictis imminet æger aquis.—
Quidquid ſervatur, cupimus magis; ipſáque furem
Cura vocat, pauci, quod finit alter, amant.—
Indignere licet; juvat inconceſſa voluptas.

Prov. XXVIII. 20.

"He that maketh haſte to be rich, ſhall not be innocent."

Menander, P. 106.

Οὐδεὶς ἐπλούτησε ταχέως, δίκαιος ὤν.

Nunquam vir æquus dives evaſit citò.

I. Tim. VI. 9.

"They that will be rich fall into temptation and a ſnare &c."

Juvenal, Sat. XIV. 162.

—Nam dives qui fieri vult,
Et citò vult fieri. Sed quæ reverentia legum?
Quis metus aut pudor eſt unquam properantis avari?

Solomon's Song.

II. 7.

"I charge you, ye daughters of Jeruſalem,—that ye awake not my love, &c."

Euripides, Oreſt. 136.

Ὦ φίλταί γυναῖκες, ἡσύχῳ ποδὶ
Χωρεῖτε, μὴ ψοφεῖτε μήθ' ἕρπω κλύπος.

Iſaiah, XXX. 33.

"The pile thereof is fire and much wood: the breath of the Lord, like a ſtream of brimſtone, doth kindle it."

Homer, *Il.* Φ. 522.

Ὡς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἱκάνει
Ἄστεος ἀἰθομένοιο, θεῶν δέ ἑ μῆνις ἀνῆκε.

Ut verò, cum fumus aſcendens ad cœlum latum pervenit, Urbe ardente, Deorum *autem eum* ira *excitat.*

Daniel.

The book of Daniel hath been attacked by Infidels, ancient and modern. It muſt never be given up by any Chriſtian; for our Saviour cites Daniel's prophecies, and when he ſo often calls himſelf the *Son of man*, he plainly alludes to Daniel VII. 13, 14.

But, may it not be propoſed, as a mere ſpeculation, whether the book of the *prophecies* of Daniel doth not begin at the *ſeventh chapter*; and whether the ſix foregoing, which are *hiſtorical*, were not affixed

affixed by ſome Jewiſh writer, at ſome time, but not long, after the death of the prophet?—Our Lord hath not cited any thing from them, nor alluded to any thing contained in them.

Indeed, the writer of the epiſtle to the Hebrews, XI. 33. ſpeaking of thoſe who ſtopped the mouths of lions, and quenched the violence of fire, alludes to the ſtories of *Daniel*, Chap. VI. and of the *three men*, Chap. III.

II.

NEW TESTAMENT.

THE writers of the New Teſtament follow the ſpelling of the LXX. in the name Ἰησοῦς.

In all the New Teſtament there is not one example of the *Dual number*.

Irenæus, *Adv. Hær.* c. 25. ſays that the Apoſtles always cite from the LXX. So ſay other Fathers: but the contrary is frequent, and evident.

MATTHEW, II. 16.

"Slew all the children."

It ſhould be, the *male* children: τὺς παῖδας.

Ver. 20.

Ver. 20.

—— τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

These words are taken from the LXX. *Exod.* IV. 19.

Matt. V. 9.

They shall be called *the children of God.*

Κληθησονται: *they shall be.* Scott cites from Athenæus—δὸς ᾧ θέλεις γαμηθῆναι· τοῦτο γάρ κεκλήσῃ γυνή. I wonder that Scott did not proceed to observe that Athenæus took the expression from Homer, *Il.* Γ. 138.

Τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

Ver. 15.

Τιθέασιν.

Menander hath ὅταν δίκην διδόασιν. p. 26. Τιθέασιν and διδόασιν are not only *Ionic* but *Attic* forms of speaking, and occur perpetually in Attic writers, and in those who imitate them: which is remarkable, because the Attic dialect loves contractions, and usually avoids every kind of *diæresis.*

Ver. 28.

"Whosoever looketh upon a woman, to lust after her, &c."

Γυναικα, a *married woman.*

Matt. VI. 5.

"They love to pray standing, &c."

Φιλοῦσι; *solent:*—"they are *accustomed.*"

Ver.

Ver. 16. Αφανιζωσι *deturpant.* In the ſame ſenſe Joſephus ſays of the frogs which God ſent upon the Egyptians: τάς τε κατ' οἶκον αυτῶν διαίτας ἠφάνιζον, ἐν βρότοις ἐυρισκόμενοι καὶ πότοις. Afterwards he uſes the word in another ſenſe: ἠφάνισ-ο τῶν βατράχων τὸ πλῆθος:—*evanuit*—" was ſuddenly removed."

Matt. VIII. 20.

——αἱ ἀλώπεκες φωλεὰς ἔχουσι.

Euripides, *Androm.*

——ἔχει γὰρ καταφυγὴν θὴρ μὲν πέτραν.

Matt. IX. 38.

" That he will ſend forth labourers, &c.

ἐκβάλῃ ἐργάτας εἰς—

So in the argument to Homer, *Il.* B.—κελεύων ἀυτῷ ἐκβάλλειν πάντας τὲς Ἕλληνας εἰς τὴν μάχην.

XI. 25. *ſaid.*—ἀποκριθεὶς εἶπεν.

This pleonaſm, or particular uſe of αποκρινεσθαι, ſeems to be found only in the ſacred writers.

XI. 30. *My yoke is eaſy.*

Plato, *Epiſt.* 8. ſays the very ſame thing: Μετρία ἡ Θεῷ δουλεία· ἄμετρος δὲ ἡ τοῖς ἀνθρώποις.

Matt. XIII. 13.

They ſeeing, ſee not; and hearing, they hear not.

So

So in Æſchylus, *Prom.* 446. Prometheus ſays of mankind, before he inſtructed them:

Οἱ πρῶτα μὲν, βλέποντες ἔβλεπον μάτην,
Κλύοντες οὐκ ἤκουον.

Matt. XVII. 21.

This kind goeth not out but by prayer and faſting: —ἐν προσευχῇ καὶ νηστείᾳ.

A certain phyſician conjectured — ἐν προσεχεῖ νηστειᾳ, *by continual faſting*; and a certain divine commended the conjecture. This is not *expounding*, but *expoſing* the Scriptures. But, to conſider the thing grammatically, I can excuſe the Phyſician, who, I ſuppoſe, might be better acquainted with Hippocrates and Aretæus, Ionic writers, than with the Goſpel. I cannot excuſe the Divine; who ought to have known, that in the New Teſtament there are very few, if any inſtances of mere *Ionic reſolutions*; and that the Evangeliſt, if he had uſed the word, would not have ſaid προσεχεῖ, but προσεχεῖ. Beſides, the expreſſion itſelf is aukward and ſtrange; and I believe it would be hard to produce any example of it. I remember to have ſeen in Philo, νηστείαν συνεχῆ.

XXII. 37. *Sent unto thee.* Αὐτὴν for σεαυτὴν. So the Hebrews, and the Greeks. See Grotius, and Blackwall, p. 77.

Menander, p. 22.

Εἰς πέλαγος αὐτὸν ἐμβαλεῖς γὰρ πραγμάτων.

Where

Where Caſaubon and Philargyrius chuſe to read, αὐτὸν σ' ἐμβαλεῖς. However, the Greeks uſe αὐτὸν for ἑαυτὸν, and ἑαυτὸν for σεαυτόν.

Matt. XXIII. 2.

Sit in Moſes' ſeat.—ἐκάθισαν.

The Aoriſts and the imperfect are often joined with the preſent, and have nearly the ſame ſenſe with it; and ſometimes mean a *cuſtom* or *continuation* of doing a thing. Thus,

Homer, *Il.* Z. 523.

Ἀλλὰ ἑκὼν μεθίεις τε, καὶ οὐκ ἐθέλεις—

μεθίεις, *remittis*, or *remittere ſoles animum.*

Il. K. 121.

——μεθίετε καὶ οὐκ ἐθέλετε.

Il. Λ.. 547, &c.

Ὡς δ' ἄϊθωνα λέοντα—Ἑσσεύοντο κύνες—Οἱ τε μὲν οὐκ ἐἰῶσι.

Il. N. 298.

Οἷος δὲ βροτολοιγὸς Ἄρης πόλεμόν δὲ μέτεισι,
Τῷ δὲ Φόβος φίλος υἱὸς ἅμα κρατερὸς καὶ ἀταρβὴς
Ἕσπετο, ὅς τ' ἐφόβησε καὶ ἀλκήεντα περ πολεμιστήν.

Il. Ξ. 148.

Ὅσσον τ' ἐννεάχιλοι ἐπίαχον.

See alſo *Il.* B. 480. *Odyſſ.* Δ. 353. T. 334.

MARK,

MARK, IV. 39.

He ſaid to the ſea, Peace;—be ſtill.

Πεφίμωσο:—A ſtrong metaphor. As if we ſhould ſay in Engliſh, "Hold your tongue." The *wind* will ſometimes ceaſe on a ſudden: but the *ſea* will not be ſmooth till ſometime after. Therefore the miracle was moſt evident.

Mark, IX. 49.

For every one ſhall be ſalted with fire.

Πᾶς γαρ πυρὶ ἁλισθήσεται.

I believe it ſhould be Πᾶς γαρ πυρινὸς, or πυρνὸς. Πυρινὸς is *triticeus*, with ἄρτος underſtood, or πυρνὸς. "For every cake, made of wheat,—ſhall be ſalted, which is offered to God; and every ſacrifice, &c." See Levit. II. 13.

As to *ſalting with fire*, nothing can be made of it.* Scaliger ſaw the ſenſe of the place, but did not hit upon the emendation.

Φιλήμων—πυρνὸν φησι καλεῖσθαι τὸν ἐκ πύρων ἀσήσ-ων γινόμενον ἄρτον, ᾧ πάντα ἐν ἑαυτῷ ἔχοντα.

"*Philemon*—Pyrnon *vocari tradit panem confectum è tritico ſolido, et cujus minime furfur ſecretum ſit, quicquid in grano fuit continentem.*" Athenæus, L. III. p. 114.

* See Parkhurſt, under Ἁλιζω.

Mark,

Mark, XII. 43.

This poor widow hath caſt in more than all they, &c.

Socrates, θυσίας θύων μικρὰς ἀπὸ μικρῶν ἀδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων. Xenoph. Απομν. I. 3.

"Socrates, quum de facultatibus exiguis exigua ſacra faceret, nihilo ſe putat minus præſtare, quam ii, qui de multis et magnis opibus multas ac magnas hoſtias cæderent."

Horace, Lib. III. Od. 23. 17.

Immunis aram ſi tetigit manus,
Non ſumptuoſâ blandior hoſtiâ
Mollibit averſos penates
Farre pio, et ſaliente micâ.

So Ovid, de Ponto, III. Eleg. IV. 79. very elegantly:

Ut deſint vires, tamen eſt laudanda voluntas:
Hâc ego contentos auguror eſſe Deos.
Hæc facit, ut veniat pauper quoque gratus ad aras;
Et placeat cæſo non minùs agna bove.

Mark, XIV. 37, &c.

"Simon ſleepeſt thou?—again he findeth them ſleeping. Then came Judas, &c."

Horace,

Horace, Lib. I. Epiſt. II.

Ut jugulent homines, ſurgunt de nocte latrones;
Ut te ipſum ſerves, non expergiſceris?

LUKE.

Some are of opinion that St. Luke's Goſpel was written the firſt of the four.

Chap. II. 33.

Καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες.

"Ἦν is put for ἦσαν, by a ſyncope of the Bœotians. Thus Heſiod, himſelf a Bœotian, uſes it:

Τῆς δ' ἦν τρεῖς κεφαλαί." Blackwell, p. 90.

So ſays Guietus alſo on Heſiod. But this is by no means certain. Ἦν in Heſiod may be the third perſon ſingular, which ſometimes agrees with plural nominatives of all genders.

So Heſiod, Θεογ. 825.

Ἦν ἑκάτον κεφαλαὶ ὄφιος, δεινοῖο δράκοντος.

If thus we take ἦν in St. Luke, the expreſſion will not be harſher than theſe; Ἔϛιν οἵτινες τρέχουσι.—Οὐκ ἔϛιν οἵτινες ἀπέχονται συμποσίων ἢ Κρῆτες.

See *Nouvelle Methode*, p. 411. The ſame may be ſaid of *Matt.* XXVII. 61.

Luke,

Luke, XI. 3.

Daily bread:—ἐπιούσιον.

Ἡ ἐπιουσα is *the morrow:* as in Euripides, ἡ ἐπιοῦσα λαμπὰς ὅτε, is *lux poſtera.* Med. 352.

Ἄρτος ἐπιούσιος is "Bread, which may ſuffice from to day till to-morrow;—from the ſixth, ninth, twelfth hour of the preſent day, to the ſame hour of the next:" that is, food for twenty-four hours,—for *one day.* This expoſition therefore doth not diſagree with our Saviour's precept, to "take no thought for "the morrow:" and it is, I think, the beſt of any which have been offered.

Jerome, on Matt. VI. 11. ſays, "In evangelio, quod appellatur, ſecundum Hebræos, pro *ſuperſubſtantiali pane,* reperi מחר, *machar,* quod dicitur *craſtinum:* ut ſit ſenſus, *panem noſtrum craſtinum* (id eſt, *futurum,*) *da nobis hodie.*"

Other ancient verſions uſe words, which anſwer to *craſtinus,* or *futurus.*

XIII. 29. *From the north.* Βορρᾶ: which is the Doric dialect.

XIV. 13. *When thou makeſt a feaſt, call the poor,* &c.

Plato, *Phædr.* p. 233.

Καὶ μὲν δὴ ἐν ταῖς ἰδίαις δαπάναις ἃ τὸς φίλους ἄξιον παρακαλεῖν, ἀλλὰ τὸς προσαιτοῦντας, καὶ τὸς δεομένους πλησμονῆς.

Pliny,

Pliny, Lib. IX. Epiſt. 30. ad Geminium.

"Volo enim eum, qui ſit verè liberalis, tribuere patriæ, propinquis, adfinibus, amicis,—ſed amicis dico pauperibus: non ut iſti, qui iis potiſſimum donant, qui donare maxime poſſunt. Hos ego *viſcatis hamatiſque muneribus*, non ſua promere puto, ſed aliena corripere. Sunt ingenio ſimili, qui quod huic donant, auferunt illi; famamque liberalitatis avaritiâ petunt, &c."

The world is ſeldom found averſe to give, where *giving* is convertible into *gain*.

Martial, Lib. VI. Epigr. LXIII. 5.

Munera magna tamen miſit, ſed miſit in hamo:
Et piſcatorem piſcis amare poteſt?

Luke XIV. 15.

Ὃς φάγεται. *Qui manducabit.*

"Poteſt accipi, *qui manducat*, &c." Eraſmus.

"Eraſmus was deceived, when he denieth φαγῶμαι to be uſed in the future; and in the ſame place he holdeth that φάγομαι, πίομαι, be preſent, not future; whereas they are future only, and not preſent." *Laur. Humphrey.* See Strype's Life of Parker, *Append.* p. 142.

Ver. 23. *Compel them*:—ἀνάγκασον.

Βιαζεσθαι,

Βιαζεσθαι, a word rather ſtronger than ἀναγκάζεσθαι, is thus uſed, in the *moral* ſenſe of Compulſion, twice by Joſephus, at the beginning of his *Antiquities*.

XXIII. 15. *Nothing worthy of death is done unto him.*

The old interpreters agree with our tranſlation, and Grotius and Whitby approve that ſenſe. Yet it ſhould ſeem more natural to render it, "I have found no fault,—and behold (in the opinion of Herod alſo) nothing worthy of death hath been done *by him*:" Ἐστὶ πεπραγμένον αὐτῷ.

XXIV. 11. Ἐφάνησαν—τὰ ῥήματα.

It is a general rule, that neuters plural govern verbs ſingular. But there are exceptions, as in this paſſage before us; Mat. VI. 26. X. 21. Mark V. 13. XIII. 12. John X. 8. Revel. XXI. 4. Geneſis XLVIII. 6. in the LXX. and Zechariah XIII. 7. in the Alexandrian MS. of the LXX.

So in Homer, *Il.* T. 29.

——μή σοι ταῦτα μετὰ φρεσί σῇσι μελόντων.

XXIV. 18. *Art thou only a ſtranger*, &c.

Thus Cicero, pro Milone, 12.

An vos ſoli ignoratis, vos hoſpites in hâc urbe verſamini? veſtræ peregrinantur aures, neque in hoc pervagato civitatis ſermone verſantur?

JOHN I. 1.

The word was God.——Θεὸς ἦν ὁ Λόγος.

It is difficult to tranſlate this, becauſe our language doth not diſtinguiſh between Θεὸς, and ὁ Θεὸς. The differencebetween them is obſerved by Origen, Clemens Alexandrinus, and others.

This text Julian had in view, when he ſaid, "Neither Paul, nor Matthew, nor Luke, nor Mark preſumed to call Chriſt God; but only honeſt JOHN." Τὸν γᾶρ Ἰησῆν ὅτε Παῦλος ἐτολμησεν εἰπεῖν Θεὸν, ὅτε Ματθαῖος, ὅτε Λυκᾶς, ὅτε Μᾶρκος,—ἀλλ' ὁ χρησ-ὸς Ἰωάννης. This ſhews the injudiciouſneſs of thoſe Socinians, who would change the place, and read, Θεῦ ἦν ὁ λόγος.

Ver. 3. *All things were made by him.*—δι' αὐτῦ.

That διὰ denotes not the firſt, but the ſecond and ſubordinate cauſe, is the obſervation of Origen, Euſebius, and others.

Ver. 16. Χάριν ἀντι χάριτος.

"So Theognis—ἀντ' ἀνιῶν ἀνίας. *Calamities upon calamities*;" ſays Blackwell, p. 27.

He miſtakes Theognis, in whom ἀντὶ means *inſtead of*. There is in the words of that poet an unexpected turn, which the Greeks call ἐξ ἀπροσ-

δοκήτυ,

δοκήτω, and a ſort of witticiſm. "O, Jupiter, ſays he, thou haſt given me evils enow: give me ſome good, by way of compenſation. Do not beſtow upon me, *in lieu of* ſorrows—ſorrows again."

Ἀλλὰ Ζεῦ τέλεσόν μοι Ὀλύμπιε καίριον εὐχὴν,
Δός δέ μοι ἀντὶ κακῶν καὶ τι παθεῖν ἀγαθόν.
Τεθναιην δ' εἰ μήτι κακῶν ἄμπαυμα μεριμνῶν
Εὑρόιμην, δοίης δ' ἀντ' ἀνιῶν ἀνίας.

Theogn. Ver. 341.

JOHN I. Ver. 4.

At a certain ſeaſon. Κατὰ καιρόν.

That is, *once a year*, ſays Tertullian, p. 258.

XVI. 13.

He, the ſpirit of truth. Ἐκεῖνος τὸ Πνεῦμα.

Ἐκεῖνος ſhews that Πνεῦμα is a *perſon*, not an *attribute:* and the conſtruction is like that, which the grammarians call κατὰ τὸ σημαινόμενον, of which many writers have given many examples. I ſhall produce a few, which I have not borrowed from the remarks of others:

Joſephus, I. p. 137. *Ed. Haverc.*

Μεταξὺ δὲ αὐτῆς καὶ τῆς τραπέζης, ἔνδον, Θυμιατήριον, ξύλινον μὲν, ἐξ ὧν καὶ τὰ πρότερα ἦν σκεύη.

" *Inter Lychnuchum autem et menſam, interius, poſita ſtabat ara ſuffitûs, e ligno quidem, unde et priora facta ſunt inſtrumenta.*"

Ξύλινον, ἐξ ὅ. The relative ὅ agrees not with ξύλινον: how can it? but with ξύλον, which is underſtood. Cocceius here for ξύλινον would read ξύλω, which is not at all neceſſary.

Heſiod, Ασπ. 115.

——μείδησεν δὲ ϵἰη Ἡρακληείη,
Θυμῷ γηθήσας.

Γηθήσας agrees with Ἡρακλῆς underſtood.

So Ovid, *Faſt.* IV. 799.

An magis hunc morem pietas Æneïa fecit,
Innocuum victo *cui dedit ignis iter?*

Where I would not adviſe any one to be tempted to read

Innocuum victor *cui dedit ignis iter*;

though it may look plauſible.

Horace, *Serm.* II. 1. 72.

Virtus Scipiadæ et mitis ſapientia Læli
Nugari cum illo—ſoliti.

JOHN XX. 28.

Καὶ ἀπεκρίθη ὁ Θωμᾶς,—Ὁ Κύριός μου, καὶ ὁ Θεός μου.

Eraſmus ſays, "Thomas, ubi vidiſſet, et *contrectâſſet*, &c."

But it appears not from the words of St. John, that Thomas accepted the offer made to him by our Lord, and *handled* his body. It ſeems moſt probable that he did *not*.

ACTS, XII. 19.

Herod commanded the keepers απαχθηναι,—to be put to death.

Eraſmus, in his New Teſtament, doubts whether they were put to death, or only ſent to priſon. In his Paraphraſe, he affirms that they were *only impriſoned*, and that they eſcaped Herod's rage. Some learned men are of the contrary opinion.

ACTS, XIX. 35.

"Cum ſcriba — ſilentium impetrâſſet — dixit *Alexander:* Viri, &c." ERASMUS.

The word *Alexander* ſhould be ſtruck out; for it was not Alexander, but the Town-clerk, who ſpake to the people.

ACTS, XX. 13.

Πεζευειν———

"Per terram iter facturus." On which Eraſmus obſerves, "*Pedeſtri itinere venturus*, ſive *pedibus*

iter facturus. Interpres vitaſſe videtur ne quis Paulum exiſtimaret, non equis aut vehiculis, ſed pedibus eo veniſſe. Atqui hoc ipſum accedebat ad Pauli gloriam, quod mallet iter laboriofius modo majore cum fructu."

The old interpreter tranſlated it right. In our verſion it is *to go afoot*: It ſhould be, *to go by land.* Πεζεύειν means to go by land; whether on foot, or on horſeback, or in a waggon, it matters not.

Cicero, ad Atticum. Epiſt. X. 4. "Me tamen conſilio juva, *pedibuſne* Rhegium, an hinc ſtatim *in navem.*" Where ſee Grævius.

ROM. XIII. 3.

Rulers are not a terror to good works, &c.

Menander, p. 132.

Νόμον φοβηθεὶς, μὴ ταραχθήσῃ νόμῳ.

I. COR. V. 5.

To deliver ſuch an one to Satan.

Hammond mentions the diſeaſes and torments which they endured, who were delivered to Satan; and adds, that there was ſomething like this amongſt the *Eſſenes,* according to the relation given by Joſephus.

To this Le Clerc replies, "What Joſephus relates concerning the Eſſenes may be underſtood to mean that the excommunicated Eſſene died of grief,

grief, and not by the miraculous effect of the excommunication: although, if *Joſephus* had believed this miracle, nothing would oblige *us* to give him credit."

Now it is evident, that neither of theſe commentators had conſulted Joſephus with any attention. It appears from his relation of the affair, that theſe excommunicated perſons died neither of grief, nor of diſtempers præternaturally inflicted; but merely for want of food,—and were ſtarved to death, becauſe they did not dare to break the ſolemn oath which they had taken; *not to eat with other people.*

Τὰς δὲ ἐπ' ἀξιοχρέοις ἁμαρτήμασιν ἄλοντας, ἐκβάλλουσι τῶ τάγματος· ὁ δὲ ἐκκριθεὶς οἰκτίστῳ πολλάκις μόρῳ διαφθείρεται· τοῖς γὰρ ὅρκοις καὶ τοῖς ἔθεσιν ἐνδεδέμενος, οὐδὲ τῆς παρὰ τοῖς ἄλλοις τροφῆς δύναται μεταλαμβανειν, ποηφαγῶν δὲ καὶ λίμῳ τὸ σῶμα τηκομενος διαφθείρεται.

" *Deprehenſos verò in peccatis gravioribus ex ordine ſuo ejiciunt; iſque cui contigit e cœtu ejici, non raro mortem obit miſerrimam. Nam juramentis et ritibus obligatus, ne aliorum quidem eſcis uti poteſt; ſed dum herbas comedit, corpus fame tabeſcit, atque ita interit.* Bell. Jud. II. VIII. 8. *

VI. 11. *Ye are waſhed.*

Ἀπελούσασθε: " ye have waſhed yourſelves."

* A nearly ſimilar account of the Eſſenes occurs in Dr. Jortin's Remarks on Eccl. Hiſt. Vol. I. p. 180.

I. Cor. XII. 21. *And the eye cannot ſay to the hand, I have no need of thee.*

Seneca, *de Ira*, II. 31. "Quid ſi nocere velint manus pedibus? manibus oculi? ut omnia inter ſe membra conſentiunt, quia ſingula ſervari totius intereſt; ita homines ſingulis parcent, quia ad cœlum geniti ſumus. Salva autem eſſe ſocietas niſi amore et cuſtodiâ partium non poteſt."

Ver. 26. *Whether one member ſuffer*, &c.

One would almoſt think that St. Paul had in his mind the words of Plato; who ſays,

Ὅταν πᾶ ἡμῶν δάκτυλός τ πληγῇ, πᾶσα ἡ κοινωνία ἡ κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν τεταμένη ἧς μίαν σύνταξιν τὴν τᾶ ἄρχοντος ἐν αὐτῇ, ἤθετό τε, κ᾽ πᾶσα ἅμα ξυνήλγησε μέρος πονήσαντος ὅλη. *De Repub.* V. 462.

I. Cor. XV. 32. *Let us eat and drink*, &c.

Philemon, p. 362.

Εἰ γὰρ δίκαιος ἀσεβὴς ἔξεσιν ἕν,
Ἅρπαζ' ἀπελθών, κλέπ' ἀποσ-έρει, κύκα, &c.

But St. Paul doth not carry it ſo far. He ſays, "Let us enjoy ourſelves:" he ſays not, "Let us be raſcals."

Galat. V. 12.

Ὄφελον καὶ ἀπόκοψονται.

I would they were cut off.

Inſtead

Inſtead of making remarks on Eraſmus and other Commentators, I ſhall only obſerve in three words, that ἀποκοψονται may be taken in the *reciprocal* ſenſe: *Utinam* ſe *etiam abſciderent.**

"I wiſh theſe *circumciſers* would alſo *cut themſelves quite off* from your communion; and leave the Chriſtian Church, where they do more harm than good to themſelves, and to others."

A learned friend ſhewed me the ſame interpretation, propoſed in ſome foreign journal.

* The ingenious G. Wakefield, in his notes on the Georgics of Virgil, under the head of EXPLICATION, cites Georg. II. 32.

Et ſæpe alterius ramos *impune videmus*
Vertere *in alterius, mutatamque inſita mala*
Ferre pyrum, et prunis lapidoſa rubeſcere corna.

Upon which he obſerves, that the peculiar uſe of a verb, whether in the *active* or *paſſive voice*, analogous to that of the Greek *middle verb*, was not unuſual among the Latins.

"Hoc igitur dico et ediço, Virgilium, atque alios probos auctores, quoties vim *mediæ vocis Græcorum* velint exprimere, ſemper uti *voce paſſivâ*, (nam vocem *tertiam* cum ſuis terminationibus non habent) vel *activâ cum pronomine*."

Of this he adduces many inſtances; and then adds,

"Intereà vix dici poteſt quot errores invenuſtos per noſtram N. T. verſionem fuderit harum rerum ignorantia. Liceat mihi inſigne exemplum, Coronidis loco, jam proferre.

Οφελον και ΑΠΟΚΟΨΟΝΤΑΙ οι αναστατουντες υμας. Galat. V. 12.

I would they were even CUT OFF, *which trouble you.*

Nec aliter interpretes antiqui, niſi quod melius quiddam *Arabi* ſuboluiſſe videatur, quem conſulat eruditus lector. Nihil agunt critici ad locum; in quibus ſunt, qui indecoras neſcio quas interpretationes comminiſcuntur.

"Idem

I. Tim. I. 6.

On this text Eraſmus gives an excellent ſpecimen of the queſtions agitated and determined by the ſchoolmen.

"*In vaniloquium.* Quantum ad pronunciationem attinet, *Matæologia* non multum abeſt a Theologiâ, &c." See Life of Eraſmus, Vol. II. p. 218.

Such is the *ſcholaſtic theology*; and ſuch are the ſchool-men, whom Eraſmus held in contempt;

"Idem eſt ac ſi dixiſſet Apoſtolus, *Vellem ut etiam* DOLORIS ALIQUID PATERENTUR—*ut* FLERENT. Vera enim τυ κοπτισθαι ſignificatio eſt *ſeipſum præ dolore verberare—palmis tundere.* Optimè Heſychius: Αποκοπησαμενη, περικοπησαμενη, αποκοψαμενη. Similiter Euripides, TROAD. 623.

Ἐκρυψα πεπλοις, καπεκοψαμην νεκρον.

Huc redeunt iſta *Horatiana,* quorum prius à *Pauli* locutione non longè diſtat. II. Sát. I. 45.

Qui me commôrit *(melius non tangere clamo)*
FLEBIT.—Vid. etiam ver. 69.—Et ità alii.

Sed hæc hactenus. Nunc ad locum Virgilii, unde egreſſus ſum, redeo. Sic igitur mihi videtur legendus:

Et ſæpè alterius ramos SE *impune videmus*
VERTERE *in alterius.* ——

Idem *pronomen* certiſſimè excidit ab Æn. II. 235.

Accingunt *omnes operi,*

Lege *Accingunt* SE. Ut præteream Æn. I. 210, ubi habemus—*Ilii* SE *prædæ* ACCINGUNT,—quis neſcit voces *accingi, armari,* et ſimilia, fæpius ab optimis ſcriptoribus uſurpari in *mediæ vocis* ſignificatione; ut το οπλιζεσθαι Græcorum?—Vid. Tibull. IV. 1. 179.

Eſt equidem ubi *media vox* invenitur, *ſine pronomine:* ut, Lucret. II. 1041.

——*ſi tibi vera videtur,*
Dede manus; *aut, ſi falſa eſt,* ACCINGERE *contrà.*

but

but who ſtill have their friends and admirers. For it is not to be expected that myſtical or metaphyſical jargon ſhould ever go quite out of faſhion. It is a trade, which a man may ſet up at a ſmall expence,

I. Tim. III. 16.

Θεος εφανερωθη. ———

"Mihi ſubolet *Deum* additum fuiſſe adverſus hæreticos Arianos, &c." *Eraſmus.*

The true reading ſeems to be,—Μυςηριον. Ὁ εφανερωθη, &c. *Id quod:*—"That which was manifeſted, &c."

II. Tim. IV. 16.

No man ſtood with me, but all men forſook me.

Strong as the expreſſion is, yet it may perhaps mean, "Very few ſtood with me." For it is a common way of ſpeaking, and of the figurative kind. Thus

——— *nemo, hercule, nemo:*
Vel duo, vel nemo.

And ſo *John* III. 32. *No man receiveth his teſtimony*: that is, "Few there are who receive it."

Heb.

HEB. XI. 37.

Ἐν μηλωταῖς, &c. *In ſheep-ſkins.*

A French Dominican, who hath written a book on the antiquities of the *monaſtic* ſtate, hath made ſome remarks on the note of Eraſmus upon this verſe.

He obſerves, that "a *badger* is called *meles*, or *melis*, and ſometimes *taxus* by Latin writers:" But the word *taxus*, in this ſenſe, ſeems to be of recent date. See Harduin's *Pliny*, I. 462, and *Act. Erudit.* XXI. 73.

II. PETER, I. 16,—19.

"We were eye-witneſſes of his Majeſty. For "he received from God the Father honour and "glory, when there came ſuch a voice to him "from the excellent glory, *This is my beloved* "*Son, in whom I am well pleaſed.* And this voice "which came from heaven we heard, when we "were with him in the Holy Mount. We have "alſo *a more ſure word of Prophecy.*"

Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον.

And we have the prophetic word more confirmed.

This teſtimony God gave to his Son twice: Once at his baptiſm (Matt. III. 13. Mark I. 11. Luke

Luke III. 22.) and once again at his transfiguration: *This is my beloved Son, in whom I am well pleaſed: hear ye him.* Matt. XVII. 5. Mark IX. 7. Luke IX. 35.

St. Peter probably alludes to both theſe teſtimonies; but certainly, and more particularly, to the latter; for he was preſent, and *heard* it.

What is the *prophetic Word* in St. Peter? I ſay, it means in general every prophecy in the Old Teſtament relating to Chriſt, but more peculiarly theſe *three* prophecies:

I. "Behold my Servant, whom I uphold; mine Elect, in whom my ſoul delighteth. I have put my ſpirit upon him, &c." Iſaiah, XLII. 1.

St. Matthew cites it thus, XII. 18.

"Behold my Servant, whom I have choſen; my Beloved, in whom my ſoul is well pleaſed."

II. "The Lord God will raiſe up unto thee a Prophet, like unto me: Unto him ſhall ye hearken." Deut. XVIII. 15.

III. "The Lord hath ſaid unto me, Thou art my Son; this day have I begotten thee." Pſalm II. 7.

This

This is the προφητικὸς λόγος,—the *prophetic Word* which, according to St Peter, was not clear before the coming of Chriſt, becauſe before his coming it was not known who the *perſon* was, of whom it was ſpoken; but which was fully *confirmed*, and applied to Chriſt by the *heavenly voice*: So that there was no room left to doubt of its application and accompliſhment.

I. JOHN, V. 7.

Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα. καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.

This text of *the three witneſſes in Heaven*, was omitted by Eraſmus in his firſt and ſecond edition; but inſerted afterwards, upon the authority of one MS, which is called by him *Codex Britannicus*. But Eraſmus ſuſpected that this MS had been accommodated by the tranſcriber to the Latin verſion.

This *Codex Britannicus*,—which is the *Codex Montfortii*, and the *Manuſcript of Dublin*,—hath the paſſage in the following manner; as I have tranſcribed it from a manuſcript letter of John Ycard, Dean of Killala, written Auguſt 5, 1720, to the Biſhop of Meath, and ſent by the Biſhop to Dr. S. Clarke.

Clarke. It is in the hands of Mr. Emlyn.* [Ver. 6, 7, 8, 9.]

Οὗτος ἐστὶν ὁ ἐλθων δι ὕδατος, καὶ αἵματος, καὶ πνος ἁγίου ἰς χς οὐκ ἐν τῷ ὕδατι μόνον, αλλ' ἐν τῷ ὕδατι καὶ αἵματι. Καὶ τὸ πνα ἐστὶ τὸ μαρτυροῦν ὅτι ὁ χς ἐστιν ἀληθεια. Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντ ἐν τῳ οὐνῳ, πὴρ, λόγος καὶ πνα ἅγιον, Καὶ οὗτοι οἱ τρεῖς, ἓν εἰσι. Καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντ' ἐν τῇ γῇ, πνα, ὕδωρ, καὶ αἷμα, εἰ τὴν μαρτυρίαν των ἀνων λαμβάνομεν, ἡ μαρτυρια τοῦ θυ μείζων ἐστὶν.

Concerning this conteſted paſſage, ſee Eraſmus, and Wetſtein on the place; and Wetſt. Prolegom. p. 52, 182. T. Emlyn's works, Vol. II. Two Letters of Sir I. Newton, printed in 1754. Le Clerc's Bibl. A. and M. XVIII. p. 404. and Mr. De Miſſy's Remarks on Dr. Maty's Journal, Tom. VIII. 194. Tom. IX. 66. Tom. XV. 148.

Simon, in his *Diſſert. Crit. ſur les MSS. du N. T.* hath confuted the ſilly arguments of Arnauld in defence of this text. This Arnauld had the good luck to be cried up by a party, and to be eſteemed far beyond his literary merits,—as is uſual on ſuch occaſions.

* Taken from Dr. JORTIN's Life of Eraſmus, publiſhed in 1760, Vol. II. p. 226.

Mattaire in his *Annal. Typ.* hath alſo defended this text; but he ſays nothing that deſerves the leaſt notice or regard. Longereu compoſed a diſſertation, to ſhew that this paſſage is ſpurious. Whether he publiſhed it I know not.

STRICTURES

STRICTURES

ON THE

ARTICLES, SUBSCRIPTIONS, TESTS, &c.

SUBSCRIPTION to the Articles, Liturgy, &c. in a rigid ſenſe, is a conſent to them all in general, and to every propoſition contained in them; according to the intention of the compilers, when that can be known; and according to the obvious, natural, uſual ſignification of the words.

Subſcription, in a ſecond ſenſe, is a conſent to them in a meaning, which is not always conſiſtent with the intention of the compilers, nor with the more uſual ſignification of the words; but is

conſiſtent with thoſe paſſages of Scripture which the compilers had in view.

Subſcription, in a third ſenſe, is an aſſent to them, as to articles of peace and uniformity; by which we ſo far ſubmit to them, as not to raiſe diſturbances about them, and ſet the people againſt them.

Subſcription, in a fourth ſenſe, is an aſſent to them, as far as they are conſiſtent with the Scriptures, and with themſelves; and no farther.

In favour of ſubſcribing in a laxer ſenſe, the following reaſons have been alledged:

1. Our church admits perſons to baptiſm, upon an aſſent to the Apoſtle's Creed; and uſeth only that Creed in the Catechiſm, and in the Viſitation of the Sick.

2. She declares that the Scripture is the only Rule of Faith.

3. She owns herſelf to be fallible.

4. Some illuſtrious divines of our communion have made declarations, which neceſſarily imply a diſlike of certain things contained in the Liturgy, or Articles; and yet never were cenſured for it,

by public authority: as Chillingworth, Hales, Taylor, Hammond, Tillotſon, Stillingfleet,—*cum multis aliis.*

5. There are propoſitions contained in our Liturgy and Articles, which no man of common ſenſe amongſt us believes.—No one believes that all the members of the Greek church are damned, becauſe they admit not the proceſſion of the Holy Ghoſt from the Son: Yet the Athanaſian Creed, according to the uſual and obvious ſenſe of the words, teacheth this. No one believes himſelf obliged to keep the *Sabbath* Day: yet the Liturgy, ſtrictly interpreted, requires it.

6. It is evident, beyond a doubt, that the whole body of the Clergy, and of the *learned* Laity, depart, ſome more, ſome leſs, from the religious opinions of their anceſtors in the days when the Articles were eſtabliſhed by law, and from the rigid and literal ſenſe of them. This univerſal conſent of a nation, to deviate thus in ſome points from the old doctrines, amounts to an abrogation of ſuch rigid interpretations of the Articles, and to a permiſſion of a latitude in ſubſcribing.

If we will not allow thus much, we muſt ſuppoſe that in an age,—and an age not perhaps the moſt learned,—an Aſſembly of fallible men may

determine concerning all points of faith and practice for themſelves, and for their heirs; and entail bondage and darkneſs, worſe than Ægyptian, upon their poſterity for ever and ever.

They who ſubſcribe in a looſer ſenſe, would be obliged to declare it, if any perſon had a right to demand it, and to judge of it. But, ſince no ſuch authority is veſted in any perſon, it would be to no purpoſe to ſay in what ſenſe we receive the Articles. It would only give an handle to ſome oppreſſors to uſe a power, which they could not exerciſe without great iniquity; ſince they themſelves either took ſome latitude in interpreting the Articles, when they ſubſcribed to them; or ſwallowed them with an implicit faith, and without any clear notions about them.

Subſcriptions and Teſts are ſuppoſed to be admirable methods to keep out the heterodox. But what ſaid the philoſopher to the jealous huſband? "Thou mayeſt bar thy windows, and lock thy doors; but a cat and a whoremaſter will find the way in."

Amanti aut indigenti difficile eſt nihil.

Hooker

Hooker is of opinion, "That civil government ariſeth from compact and conſent, and is of human inſtitution; that arbitrary empire is good for nothing; and he well obſerves, that *To live by one man's will, is the cauſe of all men's miſery.*" B. I. p. 22.

But, when he talks of the utility of *General Councils*, he ſeems not to be The *judicious* Hooker. In diſputing with the fanaticks of his own time, he is very rational and ſkilful: but as to antient Eccleſiaſtical Hiſtory, he had a ſuperficial notion of it, and was not emancipated from the common prejudices of his times. What can you expect from General Councils?

As to Articles of faith, we want no general or national council to tell us, that our Lord is the Chriſt, the only-begotten Son of God; and that we ought to acquaint ourſelves with his Goſpel, and to live ſoberly, righteouſly, and godly; expecting a reſurrection, and a future judgment. As to matters of *diſcipline*, there are in all Chriſtian nations eccleſiaſtical courts, furniſhed with as much juriſdiction as is neceſſary, and with more than is uſually employed to any good purpoſe.

The Biſhops and Divines of the Council of Trent were greatly perplexed and divided in their ſentiments concerning Original Sin and Juſtification: yet none of them had the ſenſe, or the courage, to draw the manifeſt inference;—"That ſuch points ſhould be left undecided, and every Chriſtian at liberty to form his own judgment about them."

The myſterious and incomprehenſible nature of Divine Preſcience, as it is declared to be in the Holy Scriptures, affords us a convincing proof of human liberty, or free agency. For, if man were doomed and predeſtinated by God's eternal Decrees, and impelled by a fatal neceſſity to good or evil, there would be nothing ſo utterly inconceivable in this Fore-knowledge. Far from it: If God hath fixed the future behaviour of men, and tied it with an adamantine chain, which nothing can pull aſunder, it is eaſy to conceive that he muſt know his own appointments;—even as a ſkilful artiſt, when he hath made a movement, and ſet it a going, knows how it will work, and when it will ſtop. It is our free choice, our liberty of acting, which creates the difficulty to our conception, and makes the divine foreſight unfathomable by the human underſtanding.

The

The Church of England makes no Articles of Faith, but ſuch as have the teſtimony of the whole Chriſtian world: In other things ſhe requires Subſcription to them, not as Articles of Faith, but as inferior truths, to which ſhe expects a ſubmiſſion, in order to her peace and tranquillity. So the late learned Lord Primate of Ireland (Bramhall) often expreſſeth the ſenſe of the Church of England, as to her Thirty-nine Articles. "Neither doth the Church of England," ſaith he, "define any of theſe queſtions, as ne-"ceſſary to be believed, either *neceſſitate medii*, or "*neceſſitate præcepti*, which is much leſs; but "only bindeth her ſons, for peace ſake, not to "oppoſe them." And in other places, more fully: "We do not ſuffer any man to reject the "Thirty-nine Articles at his pleaſure; yet nei-"ther do we look upon them as eſſentials of ſav-"ing faith, or legacies of Chriſt and his Apoſ-"tles; but, in a Mean, as pious opinions, fitted "for the preſervation of unity. Neither do we "oblige any man to believe them, but only not "to contradict them." See STILLINGFLEET, *Grounds of Proteſtant Religion.* Vol. IV. p. 53.

" It is a ſad thing, ſays Biſhop Bull, to ſee " an ignorant Mechanick prefer his own ſmall " wiſdom before the wiſdom of the whole Church " wherein he lives; and dare to tax the moſt de- " liberate and adviſed ſanctions and conſtitutions " of the learned and holy Fathers of it of impru- " dence and folly." Serm. V. Vol. I. p. 213.

A Proteſtant Divine ſhould take care how he handles this ſubject. A Biſhop of the *Romiſh* Church would have ſaid the ſame thing of a *reformed mechanick*, who ſhould have preſumed to ſlight the Decrees of Popes and Councils. This terminates at laſt in the doctrine of implicit faith, and blind obedience.—*Tendimus in Latium.*

What St. Paul and other Apoſtles pronounce againſt the *hereticks* of their time, is not to be applied to all thoſe, who in theſe later ages err in matters of faith. They neither deſpiſe the Apoſtles, nor reject the Goſpel: nor do they uſually ſeem to be ſeduced from the right way by views of honour or of profit. Many of them might ſay to the church, as Æneas to Dido,

Invitus, regina, *tuo de litore ceſſi.*

Dr. Waterland, in one of his books of Controverſy, choſe for his motto, from ACTS IX. 5.

Ἐγώ εἰμι Ἰησοῦς, ὃν σὺ διώκεις.

"*I am Jeſus, whom thou perſecuteſt.*"

To which his antagoniſt replied, from I. PET. II. 23.

Ὃς λοιδορούμενος, οὐκ ἀντελοιδόρει.

"*Who, when he was reviled, reviled not again.*"

There is a propoſition contained in our Articles, which I do not remember to have ſeen diſcuſſed by any writer upon that ſubject; which, I believe, few of the Subſcribers ever examined; but which, I think, every one may ſafely receive with implicit faith. It is this:

"The Churches of Hieruſalem, Alexandria, and Antioch, have erred." ART. XIX.

Dr. Courayer defended the regularity and validity of *Ordinations*; and we are obliged to him

him for doing us juſtice in that point.* But, after all, it is a queſtion of no importance; for the conſent of a Chriſtian nation makes all acts of that kind good and valid.

Barrow, in his *Opuſcula*, endeavours to mollify the damnatory clauſes in the Athanaſian Creed. He ſays that "they condemn only thoſe, who, againſt the conviction of their own conſcience, reject the doctrine of the Trinity laid down in that Creed."—I am glad to hear it; for no perſon, I believe, can eaſily be guilty of ſuch a fault.

* Of this celebrated and excellent man, concerning whom too much can hardly be ſaid by the friends of that moderation, charity, good temper, and ſound learning, for which he was remarkable; See what is ſaid in the "Anecdotes of Bowyer," p. 83, 544; and "The Epiſtolary Correſpondence, &c. of Biſhop Atterbury," publiſhed by Mr. Nichols, 1787, Vol. IV. p. 103. He died October 17, 1776, after two days' illneſs, at the great age of 95.——The writer of this note perfectly remembers, that about a ſhort time before the event, he dined in a family party at Ealing, where the venerable Doctor was preſent. He began and ate as he liked; but upon the remove, and a freſh ſupply of what Lord Cheſterfield uſed to call *kitchen* ſtuff and *cellar* ſtuff, the lady of the houſe aſked the ſage, what ſhe ſhould help him to. "Oh, pardon me, Madame, (ſaid he) and do not tax an old man with profaneneſs, when I aſſure you, that ſeldom in my life have I truſted to providence for *a ſecond-courſe*."

The

The Sacrament of the Lord's Supper is a public religious action, rite, or ceremony, in "Commemoration of the death of Chriſt, and of the benefits which we receive thereby." Every thing advanced concerning it, beyond and beſides this, is precarious and far-fetched.

When it is conſidered what advantages we receive from the ſufferings of our Lord, it ſeems improper to commemorate his beneficial death with mourning and faſting: and when it is conſidered how much he ſuffered, it ſeems as improper to commemorate his death by a feaſt, or a banquet.

This ceremony, therefore, is neither a feaſt, nor a faſt; but ſomething between both. It is a ſhort, ſober, frugal repaſt, on a piece of bread, and a draught of wine.

CURSORY OBSERVATIONS.

I have ſome doubt whether *notæ*, for *notes*, is good Latin: But ſince *notare* means to obſerve, why ſhould not *notæ* mean *Obſervations, Notes, Remarks?*

THE Nile is called by the Greeks Μέλας, by the Hebrews Shihor, *Niger*. Pauſanias ſays, that the images of all the River-Gods were made of *white ſtone*,—except that of the *Nile*, which was of *black*. Porphyry obſerves, that the ſtatues of the Gods were often made of black marble, to denote the inconſpicuous nature of the Deity. Πολλοὶ δ' ἂν καὶ μέλανι λιθῳ τὸ ἀφανὲς αὐτῆς τῆς οὐσίας ἐδήλωσαν. See Euſebius, *Præp. Evang.* III. 7. P. 98.

The Abbe Couture, in his Diſſertation on the *Faſti*, in the *Mem. de l'Acad.* T. II. 89. ſays, "Lucan, ſpeaking of himſelf, after the manner of the

the Poets, that is, with great ſelf-ſufficiency,— aſſerts,

Nec meus Eudoxi vincatur Faſtibus annus.

Now, if he had looked carefully into Lucan, X. 187. he might have found, that they are not the words of the *Poet*, but of *Julius Cæſar*; who was the Reformer of the Roman Year, and might ſpeak thus, without arrogance.

I do not remember to have ſeen in any Author the time mentioned, when the *Olympic Games*, and other games of the ſame kind in other places, ceaſed to be celebrated.*

In order to be choſen one of the ſix principal magiſtrates of Straſburg, a man muſt *prove* that he is *ignoble*, and a Plebeian, deſcended from Plebeians for eight generations. See *La Mothe le Vayer*.

"The more abſurd and incredible any divine myſtery, the greater honour," ſays Bacon, "we do to God in believing it."† I wonder that ſuch a man ſhould have adopted ſuch a doctrine, and have had ſo little regard for his own reputation; for he who talks in this manner, will always fall under

* In a ſubſequent paſſage, Dr. Jortin obſerves from Maſſieu, *Hiſt. de L'Acad.* III. 67. That the *Iſthmian* Games ceaſed about the time of the Emperor Hadrian.

† See Vol. I. of this work, P. 373.

the

the ſuſpicion of being either a *true Fanatic*, or a *diſguiſed Infidel*. As to Bacon's Editor, he hath taken ſufficient care, both in his note upon this paſſage, and in a Preface, Vol. II. p. 284. to let us know that he himſelf is *not* a Fanatic. See Bacon's Works, by Shaw. As to Bacon, he ſeems to have given way to his fancy, and exerciſed his wit, in drawing up *Chriſtian Paradoxes*. Vol. I. p. 262. II. p. 285.

The ſame Author tells us, that "the age of the *cat* terminates between ſix and ten." What Juvenal ſays of *Tyrants*, (Sat. X. 112) is true of *Cats*, —that ſeldom do they die a natural death.

Ad generum Cereris ſine cæde et vulnere pauçæ
Deſcendunt Feles, *et ſiccâ morte* fruuntur.

But, if they eſcape the hands of violence, they hold out beyond the period aſſigned by Bacon. I had one that lived with me fourteen years *; and I have heard of ſome that were much older.

How little the duties of Toleration and Moderation were underſtood, either by Papiſts or Proteſtants, in the ſixteenth century, is evident from a letter of *Melanchthon*, who yet ſeems to have been

* For an Epitaph on this favourite domeſtick, ſee No. XIX. of the LUSUS POETICI, inſerted in Vol. I. Page 39.

a Divine

a Divine of much mildneſs and good nature. Concerning the burning of Servetus, he ſays to Bullinger, " *Legi quæ de Serveti blaſphemiis reſpondiſtis, et pietatem ac judicia veſtra probo. Judico etiam Senatum Genevenſem rectè feciſſe, quod hominem pertinacem, et non omiſſurum blaſphemias ſuſtulit: Ac miratus ſum eſſe, qui ſeveritatem illam improbent.*"

It is certain that the Romans greatly abhorred and condemned human ſacrifices, long before Chriſtianity had made its appearance amongſt them: and I obſerve that the Fathers and Apologiſts—Tatian, Theophilus, Athanaſius, Tertullian, Cyprian, Minucius, Firmicus, Prudentius,—ſpeak with caution upon this ſubject. None of them ſay directly that *human victims* were offered up to Jupiter Latiaris, but only *human blood*; which might be done many ways, without any human ſacrifice in form. I take the caſe to have been, that at a certain time of the year, when they had ſhews in the Amphitheatre, they took the blood of ſome condemned man, ſome gladiator, or ſome criminal who was expoſed to wild beaſts, and offered it up to this Jupiter *. If a Cæſar, a Livy, or a Tacitus had lived in later ages, and heard of the proceedings of the Inquiſition, they would have ſaid that thoſe nations worſhipped Chriſt,—and his mother, as a Goddeſs; and uſed to

* See Juſtin Martyr, p. 128. and Thirlby's note.

offer

offer up human victims to them in a cruel manner, by burning them alive.

It is an obſervation of Montaigne, that "Of thoſe who have made themſelves famous in the world, he would lay a wager to produce more who died before, than after, *thirty-ſix*." Eſſais, Tom. I. 19. I have, I believe, conſidered this matter more than Montaigne, and marked the years of the life of many hundred ſcholars. And, ſetting aſide violent deaths, I look upon *ſixty-three* to be the middle term of life; there being about as many who have died before, as at ſixty-three and upwards. The number of thoſe who died at or near ſixty-three is ſo far greater than at any other year, that I ſuſpect it hath not been called the *grand climacteric*, without ſome reaſon. The bodies of many perſons ſeem to be a machine wound up for that period; which may be ſhortened, but cannot be much lengthened.

The ſeparation of the Jews from the Gentiles was a proof that the Jewiſh religion was not of general concern; for if there had been no other way to heaven, God would not thus have ſhut out the Gentiles.

In the firſt proteſtant ſchools and univerſities of Germany, moſt of the ſtudents were very poor: They ſupported themſelves by begging and ſinging pſalms

pſalms from door to door: they ſtudied by moon-light, for want of candles; they were almoſt ſtarved for want of fire; and often went to bed with an empty ſtomach: Yet the earneſt deſire of erudition conquered all theſe difficulties, and they became private tutors, ſchoolmaſters, preachers, and profeſſors. *Our* young folks now have not the tenth part of theſe hardſhips to endure, nor a tenth part of their induſtry and learning.

Blackwell is an author who hath taken commendable pains to vindicate the ſtyle, and to point out the beauties of the New Teſtament. It is pity that his own ſtyle ſhould be ſo conceited, and ſo full of affectation.

The Athenians, a polite people, gave polite names to ugly things. They called the jail, the *houſe*; the hangman, Ὁ δημιος, the *commoner*; a thief, a LOVER: that is, "one who fell in love with a purſe of money, or with ſome ſuch pretty object, &c."

Herodotus ſays, that amongſt the Thracians, to work was mean and infamous; to do nothing was the mark and privilege of a gentleman. Ἀργὸν εἶναι, κάλλιστον· γῆς δὲ ἐργάτην, ἀτιμότατον.

In many places Eraſmus highly commends Sigiſmundus Gelenius, who was the corrector of Fro-

[illegible] * [illegible] [illegible] [illegible]

Aras non habemus, ſays Minucius Felix. If Chriſtians, then, had no *altars*, they had no *ſacrifice*.

H—— is too verboſe in his compoſitions. If he were an indigent author, who ſold his works by the ſheet, I could pardon him: for ſuch an one loſes a penny, along with every idle ſentence that he ſtrikes out of his copy: his *neceſſities* will not ſuffer him to part with his *ſuperfluities*.

The Greeks and Latins made the *Muſes*, the *Graces*, and all the *Virtues*, females.

Lord Clarendon, having mentioned the death of Ireton, on whom he hath beſtowed a very bad character, ſays, that Cromwell gave the command of the army in Ireland to Ludlow, a man of a very different temper from the other. B. XIII. This paſſage is remarkable: it contains no ſmall compliment, paid obliquely and indirectly to Ludlow.

One of the greateſt wits, and ſayers of *bons mots*, amongſt the ancients, was Diogenes the Cynic. I wiſh I had formerly collected all his ſayings: Now it is too late to ſeek them up and down in various authors.

I have ſeen ſome Divines offended at thoſe women, who had their gloves on when they received the Sacrament. They did not know, I believe,

that in the ſixth and ſeventh century, it was a law in ſome places, that the men ſhould receive the conſecrated bread upon their bare hands; the women, upon a piece of white linen laid on their hand, which was called a *dominical*. This inſignificant ceremony was commanded by one Council, and condemned by another. See Dallæus, *de Cult. Lat.* P. 573.

Boileau was a good Poet; but, not content with that, he wanted to paſs for a good Scholar. He had, in truth, a ſlender ſtock of erudition; and in this moſt of our celebrated Engliſh poets reſemble him. He was more learned than Perrault; but that is no mighty matter: *Nulla eſt gloria præterire claudos.*

Hadrianus Valeſius, in his *Valeſiana*, treats Salmaſius as a moſt contemptible critic, and thereby ſhews that he himſelf had either no judgment, or no candour. He hated Salmaſius, and attacked him, after he was dead, in a ſcurrilous Poem.

Doctor B. ſaid in a ſermon, "An hypocrite is like a reed; ſmooth without, and hollow within." It was a tolerable conundrum; but he ſpoilt all by adding, "and toſſed about with every blaſt of wind." I heard the ſame preacher ſay, "If any one denies the uninterrupted ſucceſſion of biſhops, I ſhall not ſcruple to call him a *downright Atheiſt*."

He

He might have ſaid *pawnbroker*, *ſmuggler*, or *pick-pocket*. This, when I was young, was ſound, orthodox, and faſhionable doctrine.

" Nothing is more proper to form the mind and manners, than the ſtudy of the Roman law. Every one," ſays Vigneul-Marville, " who is of any conſiderable rank in life, ought to have peruſed with attention, once at leaſt, the Inſtitutes and the Code of Juſtinian: He owes this duty to himſelf, and to the publick." I am of the ſame opinion; and I add to theſe the *Theodoſian Code*, for the light which it gives to Eccleſiaſtical Hiſtory.

Lord Bolingbroke calls Caſaubon " a pedant." If by the word *Pedant* is to be underſtood a man who is ſkilled in the learned languages, Bolingbroke himſelf was aſſuredly no pedant: But, in the true ſenſe of the word, he was one, *in gradu ſuperlativo*. Good judges of compoſition have pronounced the preface of Calvin to his *Inſtitutes*, of Thuanus to his *Hiſtory*, and of Caſaubon to *Polybius*, to be maſter-pieces in their kind: but Bolingbroke had neither Latin enough to underſtand them, nor honeſty enough to reliſh them.

N——s dines abroad, and rails at all the world. He loves good eating and evil-ſpeaking; and never opens his mouth, but at other people's coſt.

Tacitus ſays, *Corruptiſſimâ Republicâ plurimæ leges*; and Plato, Παρ' οἷς νόμοι πολλοὶ, καὶ δίκαι, παρὰ τἆλλα καὶ εἶσι μοχθηροί. For the ſake of *our* country, I could wiſh that theſe obſervations were not true.

It appears from Plato's Phædo, and from Iſocrates, that they who were initiated were taught the doctrine of a future ſtate, and had a promiſe of happineſs in it. So in his *Epinomis*, delivering his own ſentiments, Plato ſays (p. 992) concerning a good and a wiſe man, "I do moſt poſitively affirm διϊσχυρίζομαι, παιζων καὶ σπούδαζων, (that is, both *exoterically* and *eſoterically*), abſolutely, and at all times, that after death he ſhall be happy, wiſe, and bleſſed: ἐυδαίμονά τε ἔσεσθαι, καὶ σοφώτατον ἅμα, καὶ μακάριον."

Bad minds, ſay the Platoniſts, depart heavy and ſpotted, and ſtay in our atmoſphere, and ſuffer for their faults. "Some are ſo totally corrupted, ſays Socrates, that, according to an ancient tradition, they never get out of Tartarus." See Bibl. Univ. VI. 123.

Beza's famous old manuſcript, which we have at Cambridge,—and on which my friend W. laid ſo great a ſtreſs,—is the work of a bold fellow, who is perpetually explaining the ſenſe, and endeavouring to amend the ſtyle. See Le Clerc on Acts X. 25. and F. Simon, *Lettres Choiſies*. II. Let. 26.

The word *fatalis* doth not, I think, mean ſimply *pernicious*, *deſtructive*; but the idea of *deſtiny* is alſo then joined to it. In Skinner we have the etymologies of the word *Maſſacre*: I think that they are all wrong, and that it comes from *Marti ſacrum*.

Inſinuo, as alſo *Inſinuatio*, is uſed in a ſenſe not common in the *Cod. Theod.* and in Inſtit. L. II. tit. VII. §. 2. It ſeems to mean—*to record*.

Broukhuſius, a polite and ingenious critick, hath borrowed not a little from the notes of Joſ. Scaliger on Tibullus and Propertius. Broukhuſius is much indebted to Scaliger; Madame Dacier and her huſband to Tanaquil Faber; and John Hudſon to Edward Bernard.

Jerome, in his life of Paul the Hermit, ſays, "that the fauns and ſatyrs converſed with St. Antony, and intreated him to pray that they might obtain mercy from God, who came for the ſalvation of the *whole world*." A man who writes ſuch things, muſt ſuppoſe all his readers to be fauns and ſatyrs.

The ſame writer alſo informs us, that the *gold*, the *ſilver*, the *ivory*, the *apes*, and the *peacocks*, which came from Tharſhiſh to Solomon, mean the *writings* of pagans, and of hereticks!

S——, ſpeaking of thoſe prophecies which are no more than *accommodations*, illuſtrates the thing by accommodating theſe lines of Virgil, *Georg.* IV. 86. to the curing of an intermittent fever by the powder of the bark :

Hi motus animorum, atque hæc certamina tanta
Pulveris exigui jactu compreſſa quieſcent.

This application, thought I with myſelf, is certainly too lively and ingenious to be his own. Afterwards I found it in the *Bibl. Chois.* XXIII. 428. See alſo *Menagiana*, I. 415.

Thomas Burnet is a moſt ingenious man. I ſay of him, what Quinctilian ſays of Seneca :— *Multæ in eo claræque ſententiæ ; ſed in eloquendo corrupta pleraque : atque eò perniciosiſſima, quod abundant dulcibus vitiis.*

Vigneul Marville, I. 5. ſays, " The Jews ſcarcely ever ate fiſh." Witneſs the New Teſtament, and all that is there ſaid about fiſh and fiſhermen ! He adds, that " in England the people eat more fiſh than fleſh." He knew little of us, and of our diet.

When I was pretty far advanced at ſchool, my maſter would ſometimes give us a *Newſpaper* to tranſlate. Of all our taſks, I found this the moſt difficult; and would rather have made forty verſes, than

than have tranſlated as many lines of this dry and uncouth proſe.

In our ſchools the boys make too many exerciſes in verſe, and too few in proſe; ſo that many of them, who can compoſe a pretty epigram, cannot put together four ſentences of proſe in a pure and correct manner. Poetical numbers they know, if they have a good ear; but proſe hath its numbers,—and with theſe they are not acquainted. This defect often ſticks by them afterwards; and when they make a Latin ſpeech, or ſermon, it is in linſey-woolſey ſtuff, in poetical proſe, larded with ſcraps of Horace and Virgil, by way of embelliſhment. Such diſcourſes I have been entertained with, more than once, by our Profeſſors of Divinity.

That humourous expreſſion in one of our poets,

"The man that fights, and runs away,
May live to fight another day:"

Is deduced from the Greek ſaying,

Ἀνὴρ ὁ φεύγων καὶ πάλιν μαχήσεται.

But it ſhould rather have been,

May live to run *another day.*

Ἀνὴρ ὁ φεύγων καὶ πάλιν γε φεύξεται.

We

We have our heroes of this kind; who, as Panurge ſays in Rabelais, *fear nothing but danger.*

It is in the *moral*, juſt as it is in the *natural world:* Great bodies draw the ſmaller after them. Example, cuſtom, faſhion, rule us.

They who ſerve Chriſt and the world, are like *borderers*; ſcarcely knowing in whoſe kingdom, or under whoſe juriſdiction they are.

The church ought to be very cautious and ſparing in appointing ſtated *faſts* and *thankſgivings:* Elſe her children will be refractory; and, like thoſe children in the market-places, mentioned in the Goſpel, She may *pipe* to them, and they will not *dance*; and *mourn* to them, and they will not *lament.*

They who ſin and confeſs alternately, uſe repentance as a ſort of faſhionable phyſick, to be taken at ſet times—at ſpring and fall.

Auguſtin ſays, *Melius eſt ut nos reprehendant grammatici, quam ut non intelligant populi.* It is not a bad leſſon for preachers: But here is another, and a better, from Quinctilian: *Qui ſtultis videri eruditi volunt, ſtulti eruditis videntur.*

There was at Epheſus a man of extraordinary abilities, called *Hermodorus*, whoſe ſuperior merit ſo

ſo offended his fellow-citizens, that they baniſhed him,—and on that occaſion made the following decree: *Let no perſon amongſt us excel the reſt: If ſuch an one be found, let him depart, and dwell elſewhere.* The philoſopher Heraclitus ſaid, that all the Epheſians, who were of age, deſerved to be hanged, for aſſenting to ſuch a law. Hermodorus, thus caſt out, went to Italy, and took refuge at Rome; where the *Barbarians* (for ſo the *Greeks* in thoſe days accounted all, except themſelves,) received him with courteſy and reſpect; deſired his aſſiſtance in forming their body of laws, contained in the twelve tables; and rewarded him with a ſtatue erected in the Forum. See Cicero, *Tuſc. Diſp.* V. 36. and Pliny, Vol. II. p. 643.

We have had ſome powerful *Druids* and *High Prieſts*, who would have liked a decree of the Epheſian kind concerning the clergy: *If any Eccleſiaſtic amongſt us ſurpaſs others in learning and abilities, let him by all means be depreſſed; and never permitted to riſe above the ſtation of a Curate.*

Juſtin Martyr ſays to the Jews, "God promiſed that you ſhould be *as the ſand on the ſea-ſhore*; and ſo you are indeed, in more ſenſes than one. You are as numerous, and you are as barren, and incapable of producing any thing good." Edit. Thirlby, p. 394. This is ingenious; and if all the allegorical interpretations of the

the old fathers were like it, we ſhould at leaſt be agreeably entertained.

I have examined "The State of the Dead, as deſcribed by Homer and Virgil;" and upon that Diſſertation* I am willing to ſtake all the little credit that I have as critic and philologer.

I have there obſerved, that Homer was not the *Inventor* of the fabulous hiſtories of the gods. He had thoſe ſtories, and alſo the doctrine of a future ſtate, from old traditions. Many notions of the Pagans, which came from tradition, are conſidered by Barrow, *Serm.* VIII. Vol. II. in which ſermon the exiſtence of God is proved from univerſal conſent. See alſo *Bibl. Chois.* I. 356. and *Bibl. Univ.* IV. 433.

But "this is maintaining the Doctrine of Traditions, which is a Popiſh doctrine." Thus ſaid a ſuperficial prater againſt that diſſertation. So a *Proteſtant*, it ſeems, muſt not ſcratch his ears, nor pare his nails, becauſe the *Papiſts* do the ſame! The truth is, that if any remarks be juſt, they tend to eſtabliſh the great antiquity of the doctrine of a future ſtate;—and there *the ſhoe pinches* ſome people. Let them go *barefoot* then, with their heels as unfurniſhed as their head.

* See Jortin's "Six Diſſertations upon different ſubjects." Diſſert. VI. p. 205.

ANECDOTES.

INTRODUCTION.*

FROM the complexion of thoſe anecdotes which a man collects from others, or which he forms by his own pen, may without much difficulty be conjectured, *what manner of man* he was.

The human being is mightily given to aſſimilation; and from the ſtories which any one relates with ſpirit; from the general tenour of his converſation, and from the books, or the aſſociates, to which he moſt addicts his attention; the inference cannot be very far diſtant, as to the texture of his mind, the vein of his wit, or, may we not add—the ruling paſſion of his heart.

Is it not *Sydney*,—or the *Spectator*,—who ſays, that "from the national ſongs in vogue, a ſtranger muſt judge of the temper of the people?"

Some ſuch might be the apology, if any is needed, for inſerting the little pieces ſubjoined; which are, undoubtedly, at the beſt, no more than the *earthen feet* of Daniel's coloſſal ſtatue.

* Communicated to the Editor by a Friend.

CARDINAL

CARDINAL RETZ, as I remember, ſays, that going once with the Pope to view a very fine ſtatue, his Holineſs fixed his attention entirely upon the fringe at the bottom of the robe: From this the Cardinal concluded, that the Pope was a poor creature. The remark was ſhrewd. When you ſee an eccleſiaſtic in an high ſtation, very zealous, and very troubleſome about trifles, expect from him nothing great, and nothing good.

Vaillant, the father, took a voyage in queſt of medals. He was in a veſſel of Leghorn, which was attacked and taken by a corſair of Algiers. The French being then at peace with the Algerines, flattered themſelves that they ſhould be ſet down at the firſt landing place. But the corſair excuſed himſelf, ſaying, that he muſt make the beſt of his way home, being ſhort of proviſions. They ſhipped the French, as well as the other paſſengers, with the compliment of *bona pace Franceſi*. Being carried to Algiers, they were detained as ſlaves. In vain the conſul reclaimed them. The Dey kept them by way of repriſals, on account of eight Algerines, who, as he ſaid, were in the King's galleys. After a captivity of four months and a half, Vaillant obtained leave to depart, and they returned to him twenty gold medals, which had been taken from him. He went on board a veſſel bound to Marſeilles; and

on

on the third day they ſaw a Sallee rover purſuing them, and gaining upon them. Upon this, Vaillant, that he might not be robbed a ſecond time, ſwallowed his gold medals. Soon after, a ſtorm parting the ſhips, he was run aground, and with difficulty got to ſhore: but his medals, which weighed five or ſix ounces, incommoded him extremely. He conſulted two phyſicians; and they not agreeing in their advice, he waited for the event, without taking any remedy. Nature aſſiſted him from time to time, and he had recovered half of his treaſure, when he arrived at Lions. He there related his adventure to a friend, ſhewed him the medals which were come from him, and deſcribed to him thoſe that were ſtill within-doors. Amongſt the latter was an *Otho*, which his friend ſet his heart upon, and deſired to take his chance for it, and to purchaſe it of him before hand. Vaillant agreed to this odd bargain, and fortunately was able to make it good on the ſame day. See Spon's Voyages.—Hiſt. de l'Acad. I. 431. and the *Dunciad.* IV. 375. in the notes.

Joannes Scotus Erigena was a man of conſiderable parts and learning in the ninth century. The Emperor Charles the Bald had a great eſteem for him, and uſed to invite him to dinner. As they ſat together at table, one on each ſide, the Emperor ſaid to him, *Quid intereſt inter Scotum et Sotum?* In Engliſh,—*Between a Scot and a Fool?*

Scotus

Scotus bold replied, *Menſa tantum:* and Charles took it not amiſs.

A man ſeeing a King's horſe making water in a river, "This creature," ſaid he, "is like his maſter: he gives, where it is not wanted."

Somebody ſaid to the learned Bignon, "Rome is the ſeat of Faith."—"It is true," replied he; "but this Faith is like thoſe people, who are never to be found at home."

Ambroſe Philips, the *Paſtoral* writer, was ſolemn and pompous in converſation. At a coffee-houſe he was diſcourſing upon pictures, and pitying the painters, who in their hiſtorical pieces always draw the ſame ſort of ſky. "They ſhould travel," ſaid he, "and then they would ſee, that there is a different ſky in every country—in England, France, Italy, and ſo forth."——"Your remark is juſt," ſaid a grave gentleman, who ſat by: "I have been a traveller, and can teſtify that what you obſerve is true: But the greateſt variety of ſkies that I found, was in Poland."—"In *Poland*, Sir?" ſaid Phillips.—"Yes, in Poland: for there is Sobieſky, and Sarbieuſky, and Jablonſky, and Podebraſky, and many more *Skies*, Sir."

Chapelain

Chapelain, the French poet, equally famous for ſordid avarice, ſhabby clothes, and bad verſes, uſed to wear his cloak over his coat in the midſt of ſummer. Being aſked why he did ſo, he always anſwered that he was indiſpoſed. Conrart ſaid to him one day, "It is not you, it is your coat that is indiſpoſed."

Pope Urban VIII. having received ill treatment, as he thought, from ſome conſiderable perſons at Rome, ſaid, "How ungrateful is this family! To oblige them, I canonized an anceſtor of theirs, who did not deſerve it."—*Queſta gente è molto ingrata: Io ho beatificato uno de loro parenti, che non lo meritava.*

I was told many years ago by a friend, that a certain divine of quarrelſome memory, being charged with ſomewhat in the Convocation, roſe up to juſtify himſelf, and laying his hand upon his breaſt, began thus: "I call God to witneſs, &c." A brother dignitary ſaid to his next neighbour, "Now do I know that this man is going to tell a lie; for this is his uſual preface on all ſuch occaſions." Æſchines *(contra Cteſiph.)* ſaid the very ſame thing of Demoſthenes, who was perpetually embelliſhing his orations with oaths. "This man," ſaid he, "never calls the Gods to witneſs with more confidence and effrontery,

than when he is affirming what is notoriouſly falſe."

Scudery travelling with his ſiſter, put up at an inn, and took a chamber for the night, which had two beds. Before they went to ſleep, Scudery was talking with his ſiſter about his romance called *Cyrus*, which he had in hand. "What ſhall we do," ſaid he, "with Prince *Mazarus?*"—"Poiſon him," ſaid the lady.—"No," ſaid he, "not yet; we ſhall ſtill want him, and we can diſpatch him when we pleaſe." After many diſputes, they agreed that he ſhould be aſſaſſinated. Some tradeſmen, who lay in the room adjoining, and divided only by a thin partition, overheard the diſcourſe; and thinking that they were plotting the death of ſome of the Royal Family, went and informed againſt them. They were accordingly ſeized, ſent to Paris, and examined by a magiſtrate; who found that it was only the hero of a romance whom they intended to deſtroy.

One of Pere Simon's favourite paradoxes, was his hypotheſis of the *Rouleaux*. He ſuppoſed that the Hebrews wrote their ſacred books upon ſmall ſheets of paper, or ſomething that ſerved for paper; and rolled them up one over another, upon a ſtick; and that theſe ſheets, not being faſtened together, it came to paſs, in proceſs of time, that ſome

ſome of them were loſt, and others diſplaced. We might as well ſuppoſe, that the artiſt, who invented a pair of breeches, had not the wit to find ſome method to faſten them up; and that men walked, for ſeveral centuries, with their breeches about their heels; till, at length, a genius aroſe, who contrived buttons and button-holes.*

George, Cardinal d'Amboiſe, was, as hiſtory ſays, an Eccleſiaſtick, with no more than one benefice, and a Miniſter of ſtate without covetouſneſs, without pride, and without ſelf-intereſt; whoſe main deſign was to promote the glory of Louis the Twelfth;—of a Prince, who accounted the proſperity of his ſubjects to be his greateſt honour and glory.

About the year 1414, Brikman, Abbot of St. Michael, being at the Council of Conſtance, was pitched upon by the Prelates to ſay maſs, becauſe he was a man of quality. He performed it ſo well, that an Italian Cardinal fancied that he muſt be a Doctor of Divinity, or of Canon Law, and deſired to get acquainted with him. He approached, and addreſſed himſelf to him in Latin. The Abbot, who knew no Latin, could not anſwer; but, without ſhewing any concern, he turned to his own chaplain, and ſaid, "What

* Life of Eraſmus, Vol. I. p. 27.

ſhall I do?—"Can you not recollect," ſaid the Chaplain, "the names of the towns and villages in your neighbourhood? Name them to him, and he will think that you talk Greek, and he will leave you." Immediately the Abbot anſwered the Cardinal, "*Sturwolt, Haſe, Giſen, Boerſche-Ravenſtede, Driſpenſtede, Itzem.*" The Cardinal aſked, if he was a Greek, and the chaplain anſwered, "Yes;"—and then the Italian Prelate withdrew.

A Lawyer and a Phyſician diſputed about precedence, and appealed to Diogenes. He gave it for the lawyer; and ſaid, "Let the thief go firſt, and the executioner follow."

An old woman, who had ſore eyes, purchaſed an amulet, or charm, written upon a bit of parchment, and wore it about her neck,—and was cured. A female neighbour, labouring under the ſame diſorder, came to beg the charm of her. She would by no means part with it, but permitted her to get it copied out. A poor ſchool-boy was hired to do it for a few pence. He looked it over very attentively, and found it to conſiſt of characters which he could not make out: but, not being willing to loſe his pay, he wrote thus:—"The Devil pick out this old woman's eyes, and ſtuff up the holes."—The patient wore it about her neck, and was cured alſo.

Ligniere

Ligniere was a wit, and apt to be rather rough and blunt in converſation. One day a Nobleman boaſted before him, that he could toſs up cherries in the air, and catch them, as they came down, in his mouth; and accordingly he began to ſhew his ſkill. Ligniere had not the patience to ſtay for the ſecond cherry; but ſaid to him, "What dog taught you that trick?"

The Lacedæmonians were remarkable for conciſe ſpeeches: but after their defeat at Leuctra, their deputies, in an aſſembly of the Greeks, made a very long and warm invective againſt Epaminondas, who had beaten them. He ſtood up, and only replied, "Gentlemen, I am glad we have brought you to your ſpeech."

D—— ſaid of a ſtupid preacher, who was forced to hide for debt, "Six days he is *inviſible*; and on Sundays he is *incomprehenſible*."

When Kuſter was at Cambridge, preparing his Suidas, and ſtudying Engliſh, an ignorant academician put into his hands L'Eſtrange's Fables,—the worſt book that he could have choſen. Kuſter ſoon complained to him that he could make nothing out of it: "For example," ſaid he, "here is the word *Royſtoner*, which I cannot find in the dictionary." L'Eſtrange had called a *Crow* a Royſtoner.*

* *Royſton*, in Hertfordſhire, is mentioned as remarkable for a particular ſpecies of theſe birds.

Charles II. ſaid one day to Gregorio Leti,—"When ſhall we have your hiſtory of the preſent times?"——"I know not, Sir," ſaid he, "what to do about it. A man would find it an hard matter to tell the truth without offending Kings and great men, though he were as wiſe as Solomon."—"Why then, Signior Gregorio," ſaid Charles, "be as wiſe as Solomon, and write Proverbs."

Dr. S—— wrote a very ſmall hand, and crouded a great deal into his pages. He did it to ſave the expence of paper. He put one of his manuſcripts into a friend's hands to peruſe; who returned it to him, with this compliment, "If you *reaſon* as cloſely as you *write*, you are invincible."

In former days, a certain Biſhop of Ely, heartily hated in his dioceſe, had a tranſlation to Canterbury. Upon which a Monk ſtuck up this diſtich, on the doors of his Cathedral of Ely, in Leonine verſes,—the beſt of the kind that I ever met with.

Exultant Cœli, tranſit quod Simon ab Eli:
*Cujus ob adventum flent in Kent millia centum.**

* On the deceaſe of a certain great man, not much beloved, the following was found, inſcribed in chalk, upon the valves of his coach-houſe door: "He that giveth unto the poor, lendeth unto the Lord. N. B. The Lord oweth *this man*—nothing."

M——r

M——r was a ſcholar, a bigot, and a free-thinker. When he died, leaving two ſons behind him, he ſeemed to be ſplit aſunder, and divided between them. The one inherited his bigotry, the other his freethinking. His learning, like a volatile ſpirit, ſlipped away; and neither of them could catch it.

Chriſtopher Urſewick is ſaid by Wood to have been Recorder of London in the reigns of Edw. IV. Rich. III. and Henry VII. Speed tells us, that under the laſt, he might have attained the higheſt dignities in the Church, and the moſt profitable offices in the State; but that he refuſed the Biſhoprick of Norwich. *Titulo res digna ſepulchri!* Accordingly his Epitaph, which is a good one, and much to his credit, ſays, *Magnos honores totâ vitâ ſprevit; frugali vitâ contentus.*

To deſerve a Biſhoprick, and to reject it, is no common thing. But that our Urſewick may not ſtand alone, the following is related of another illuſtrious man of the fifteenth century.

Sixtus the Fourth, having a great eſteem for John Weſſel, of Groeningen, one of the moſt learned men of the age, ſent for him, and ſaid to him, "Son, aſk of us what you will; nothing ſhall be refuſed, that becomes our character to beſtow, and your condition to receive."—"Moſt holy Fa-

ther," ſaid he, "and my generous Patron, I ſhall not be troubleſome to your Holineſs. You know that I never ſought after great things. The only favour I have to beg, is, that you would give me out of your Vatican Library, a Greek and a Hebrew Bible." "You ſhall have them," ſaid Sixtus: "but what a ſimple man are you! Why do you not aſk a Biſhoprick?" Weſſel replied, "*Becauſe I do not want one!*" The happier man was he: happier than they, who would give all the Bibles in the Vatican, if they had them to give, for a Biſhoprick *.

The Cappadocians refuſed liberty, when offered to them by the Romans, and obliged the Senate to give them a King; ſaying, as the Iſraelites of old did to Samuel, *Nay, but we will have a King over us.* Such are the peaſants of Livonia; they are ſlaves to the nobility, who drub them without mercy. Stephen Batori, King of Poland, commiſerating their wretched ſtate, offered to deliver them from this cruel tyranny, and to change their baſtinadoes into ſlight fines. The Peaſants could not bear a propoſition tending to deſtroy ſo ancient and venerable a cuſtom, and moſt humbly beſought the King, "that he would pleaſe to make no innovations." See Bibl. Univ. IV. 161.

Pylades, the comedian, being reprimanded by the Emperor Auguſtus, becauſe tumults and factions

* See Life of Eraſmus, Vol. I. p. 43.

were

were raiſed in Rome upon his account, by thoſe who favoured him, in oppoſition to other actors, replied, "It is *your* intereſt, Cæſar, that the people ſhould buſy themſelves and ſquabble about *us*."

Father Morinus, as Simon tells us, had made a collection of all the rude and ſcurrilous language to be found in ancient and claſſical authors, to ſerve him upon occaſion. There is a ludicrous curſe in Plautus: *Tu ut oculos emungaris ex capite per naſum tuos!*—"I wiſh you may blow your eyes out at your noſe."

That rhetoric, ſays Selden, is beſt, which is moſt ſeaſonable and *catching*. We have an inſtance in that old blunt Commander at Cadiz, who ſhewed himſelf a good orator. Being to *ſay* ſomething to his ſoldiers (which he was not uſed to do) he made them a ſpeech to this purpoſe: "What a ſhame will it be to you, *Engliſhmen*, who feed upon good *Beef*, to let thoſe *Spaniards* beat you, that live upon *oranges and lemons!*"

Dr. B. once wanted to ſell a good-for-nothing horſe; and mounted him, to ſhew him to the beſt advantage: but he performed his part ſo very ſorrily, that the perſon with whom he was driving the bargain, ſaid, "My dear friend, when you want to

impoſe upon me, do not get up on horſeback: get up into the Pulpit."

The Philoſopher Antiſthenes affected to go in rags, like a beggar. Socrates ſaid to him one day, "Pride and vanity peep through thoſe holes of your cloke." *Ælian.* Var. Hiſtor. Lib. IX. c. 35.*

Bayle, enumerating the new taxes invented by Louis XIV. and the uncouth names by which they went, ſays, "Here are Words, admirably ſuited to impoveriſh Subjects, and to enrich Dictionaries."

When Charles V. (ſays a Spaniſh Hiſtorian) fled before Maurice of Saxony, and hurried from Inſpruck on foot, he walked after his retinue, to teſtify his courage; and bade them double their pace, ſaying, "Haſten away, and be not afraid of a Traitor, who hath wickedly rebelled againſt his Prince." If it be true that Charles ſaid thus, to *hearten* his men, and encourage them to run for it, he followed the maxim of Sandoval, his *Cronicador*, who puts at the head of one of his chapters,

"*Los Spanoles vittorioſos ſe ne fuyeron.*"
The victorious Spaniards ran away, &c.
See *Bibl. Univ.* X. 14.

* The original is Ου παυση εγκαλλωπιζομαι υμιν. Kühnius remarks on the paſſage, "Clariùs hæc *Diogenes:* Scribit enim dixiſſe, Ορω σε δια τε τριβωνος την Φιλοδοξιαν. V. Edit. Kühn. Argentorati. 1685.

We

We are informed by Rabelais, B. IV. Ch. VIII. that Panurge, in a voyage at ſea, had a quarrel with a merchant, who carried a flock of ſheep to ſell. The paſſengers interpoſed, and made them ſhake hands and drink together. Panurge, ſtill meditating revenge, ſo contrives it by a ſtratagem, as to drown all the ſheep, and the merchant along with them: and, rejoicing over his exploit, ſays to his companion, Friar John, "Hear this from me: No man ever did me a diſpleaſure, without repenting of it, either in this world, or in the next."

TRANSLATIONS

FROM THE

LUSUS POETICI.

TRANSLATION OF ODE II.

CASSANDRA'S PROPHECY.*

Hector cum Patriæ mœnia linqueret, &c.

When Hector dauntleſs left the Trojan walls,
No more, alas! to view his native home,
Thus with prophetic voice his ſiſter calls,
Her locks diſhevell'd:--Hark, Cassandra's come.

Whither, O Phœbus?—Whence that loud acclaim?
See, their chiefs fly: reſounds my Hector's name!
See, the fleet burns:—the ſea's on fire,
Ting'd Grecian with th' empurpled hue of ire.

Frail, fondeſt joys,—how quick ye fade away!
Ay me! great Priam's bands recede!
And thou, lov'd brother, wretched I ſurvey,
How ſoon for Juno's vengeance thou muſt bleed.

* See P. 8.

O Tower

O Tower of Troy! her honour, and her pain!
Yet happy, doom'd to fall in her defence:
Happy,—for lo, in fam'd Mæonian ſtrain,
Glory thy deeds ſhall through the world diſpenſe.

All, all muſt yield:—'Tis but the general doom:
Darkneſs and ſilence may ſurround thy tomb:
But tuneful lays, by Poet lifted high,
Forbid the brave, the virtuous man to die."

B.

TRANSLATION OF ODE III. *

Qualis per nemorum nigra ſilentia, &c.

As through the ſilence of the grove,
And through the meadow's verdant way,
The placid riv'let loves to rove,
Whilſt murmurs ſoft its courſe betray:

* See Page 9. This, and the poem "On the Nature of the Soul," P. 463, are found in the Gentleman's Magazine, for Auguſt 1789, with the following note. "The Tranſlator has not the vanity to think he has transferred much of the *ſpirit* of the original into his verſes. His claim to praiſe has no foundation, if he wants that of *fidelity*. He wiſhes to give the Engliſh reader ſome idea of JORTIN's elegance of fancy, and to excite the ſcholar to peruſe ſome of the moſt claſſical Latin verſes which modern times have produced."

☞ It may not be improper to take notice of a ſingular miſtake made by the editor of Vincent Bourne's Miſcellaneous Poems, publiſhed in 4to. 1772, who in Page 314, has reprinted, with ſome variations, the above third Ode of Dr. JORTIN, *Qualis per nemorum, &c.* as the production of Mr. Bourne, under the title of "VOTUM."

Awhile

Awhile, around its native mead
It ſtrives a winding courſe to keep;
Till, as the ſlope improves its ſpeed,
It gains the boſom of the deep:

Thus, through the ſecret path of life
May I, unclogg'd by riches, glide!
Nor tangled in the thorns of ſtrife,
Nor with the blood of conqueſt dyed!

And when the ſhades of night increaſe,
When cloy'd with pleaſure, preſs'd by woes,
May Sleep's kind brother bring me peace,
And his cold hand my dull eyes cloſe!

TRANSLATION OF ODE IV.

Vix triſtis dubiâ luce rubet Polus, &c.

WITH fainteſt gleam now dies the languid ray,
In peaceful ſilence wrapt, creation ſleeps;
While with lone ſtep thro' theſe ſad ſhades I ſtray,
And love, with me, the penſive vigil keeps.

Unpitying JULIA! whither doſt thou fly?
Wilt thou, regardleſs, tempt the ocean's rage?
Shall billows waft thee from my raptur'd eye,—
No diſtant hope my ling'ring woe t' aſſuage?

Where,

Where, where are now thoſe plighted vows of love,
Which once in tendereſt looks and words you gave?
Ah, may the boiſt'rous winds leſs cruel prove!
Ah, leſs deſtructive be the rolling wave!

ON THE NATURE OF THE SOUL.

AN TOTI MORIMUR NULLAQUE PARS MANET NOSTRI? *

SAY, intellectual ſpark of heavenly flame,
Does rigorous death await thee? Shall cold ſleep
Ever benumb thy powers? Thy thought in vain
Soars her bold flight, and plans eternal ſchemes,
If Fate and Nature unrelenting join
To blaſt the bloſſoms of thy future joys.

Firſt, then, thyſelf explore: the latent truth
Thy eager ſearch may from its dark receſs
Draw forth, and haply reaſon may diſplay
Thy real nature, and thy origin.

If thou material art, the Elements
Were thy firſt parents; and, as from that ſource
Thou flow'ſt, thy diſſolution ſhall reſtore
Thy compound ſubſtance to the ſame again.
If order, motion, figure, all unite

* See p. 23.

To

To form in thee a fair harmonious being;
When languid dullneſs ſhall invade thy frame,
The vital warmth forſake the quivering limbs,
Miſts gather round the eye, and the light breath
Eſcape, to mingle with the ambient air;—
Thou dieſt: nor can th' officious hand of mortals
Attune thy parts to priſtine harmony.
If thou art ſimple ſubſtance, and my wiſh
Be crown'd with Truth's deciſion, thy exiſtence
Will triumph o'er the flight of endleſs time:
Yet, doubt awakens fear; the ſwelling tide
Of dark ſuſpicion riſes:—how can ſubſtance,
Not cloth'd in form, not reſident in ſpace,
Or feel, or flouriſh, or with vigour move?
Whence riſes thy unſuitable alliance
With the groſs body? Reaſon, leſs aſtoniſh'd,
Will view heaven join'd to earth, ſerpents to birds,
Or bleating lambs to ocean's ſcaly brood.
When time ſhall looſe thee from thy carnal priſon,
The active powers of ſenſe will all deſert thee:
Should ev'n grim Death unbar his iron gate,
To ſet thee free,—what boots thy liberty?
If, robb'd of ſenſe, thou flieſt in ſpace unbounded,
Thinner than air, or evaneſcent ſhade?

Alas! obedient to great Nature's law,
The ſun diſplays his orient beam, or ſinks
Beneath the weſtern ocean; whilſt the moon
Her ſwelling creſcent fills; each lucid ſtar,
Loſt in the fiercer blaze of golden day,

At

At night with diamond-luſtre ſpangles heaven.
The lowly children of the genial earth,
The verdant turf, the painted family
Of flowers, whom Winter's icy hand had nipp'd,
Quick, at the call of Zephyr's gentle voice,
Raiſe their fair heads above the waving graſs;
Whilſt MAN,—the lordly ſovereign of the world,
Whoſe ſoul aſpires to great and glorious deeds,
If once life's fleeting ſpring and vigorous youth
Are paſs'd, decays; nor does the general law
Of Nature raiſe him to th' æthereal realms,
Nor the cold priſon of the tomb unbar.
Yet, that repoſe is never broke by cares:
There grief, diſeaſe, and anger, and revenge,
Pain with her ſcourge, and av'rice ever-craving,
Diſcord, that madly wields her blood-ſtain'd ſword,
And hunger prompting ill, and want in rags,
And hatred, or that deadly foe to virtue
The green-eyed envy, or deceit, whoſe face
Wears the inſidious maſk,—dare not intrude:
But night with friendly gloom enwraps the ſcene,
And placid Sleep waves ſlow his duſky wings.

Let Patience then aſſiſt thee, to ſuſtain
The lot, which Nature and all-conquering Fate
Impoſe. The globe, and all that it contains,
Will ſink in Chaos' wide-devouring gulf:
Even he, whoſe fiery front illumes the earth,
Fate's heavy hand will feel, like hapleſs man:
Old age will bow him down; his hoary ſteeds

Will drag laborioufly his fluggiſh car,
His hand ſtill trembling as he guides the reins:
Time will bedim the luſtre of the ſtars,
Nay, glory only lives a few, ſhort years,
Like the frail column that records its triumphs.
The Muſe and Virtue long ſhall brave the ſhocks
That lay the world in ruins; yet o'er *them*
Her duſky veil will late Oblivion fling.

Thus does raſh Error, wearing Truth's fair garb,
Deceive, and we're miſled by her falſe light.
But reaſon tells thee, Offspring of the Skies,
That thou ſhalt ever ſhine; thy heavenly Frame
Smiles at grim Death, and night's funereal ſhades,
And promiſes eternal years of joy.
Hence thy prophetic power, thy eager glance,
That reads the volume of futurity:
Hence thy regard for Virtue, and that awe
Of dread Omnipotence;—the rapid thought,
That flies with ſwiftneſs of the forked flaſh
Where'er thy fancy bids, o'erleaping oft
The flaming confines of the univerſe.
Thou waſt not form'd of mix'd, diſcordant parts,
But ſimple art, mov'd by internal ſprings.
Ignoble matter, void of ſenſe and motion,
Boaſts not ſuch wondrous faculties as thine.
Either thro' ages thou ſhalt ſtill ſurvey
The wreck of worlds,—or Fortune blind produc'd
This nether globe; than which no impious thought
Was ever more remote from Reaſon's rule.

Survey

Survey th' expanſe of earth, the ſtarry ſky,
The flowery fields, and ocean's waves immenſe:
Nature for Thee unlocks the earth's gay treaſures,
For Thee ſuſpends the twinkling lamps on high,
Leads on the cryſtal ſtream in mazy courſe,
And paints the vernal mead with purple flowers.

When light primeval chas'd the murky ſhades,
And the unwearied ſun began his courſe;
When fruitful earth, and circumambient air,
The ocean, and the ever-flowing ſtreams
Receiv'd their firſt inhabitants, and bliſs
Devoid of reaſon crown'd their favour'd birth;
Th' Almighty Power ſurvey'd his fair creation
With looks that ſpoke ineffable delight.
To crown his works, he breath'd the plaſtic word,
And bade the ſoul exiſt.—Thou at his bidding
Stood'ſt forth, and lo! theſe gracious ſounds were heard.
" Fair offspring, image of th' eternal Mind!
" Seek earthly habitation; in a frame
" Lovely reſide, thyſelf a lovelier gueſt.
" Remember well thine origin; that thou,
" From heaven departing, ſhalt to heaven return:
" O'er thee no power can vaunting Death exert,
" E'en tho' loud threats he mutter, or diſtain
" His way with carnage; or with grieſly front
" And pointed dart appal a trembling world."
He ſaid—and, to confirm his high beheſt,
Loud thunders roll'd, and tremor ſeiz'd the earth.

Hence, ſoon as Death's chill graſp hath loos'd the
bands
Of mortal life, th' æthereal mind to heaven
Spreads its fair wing, and ſeeks its native realms:
There, veil'd in light, it joins th' angelic choirs;
Reviews thoſe hallow'd ſeats, which neither ſtorms
Sadden, nor thunder's bellowing din alarms,
Nor winter's ſnow, nor the wide-waſting fire
Of Sirius can approach; nor bluſtering winds,
Nor clouds' dark ſhade deform the face of day.
But Love inſtead,—whoſe darts no venom know,—
Lights his pure lamp; whilſt Concord his compeer,
Pleaſure, and Innocence, and placid Joy,
Fill up the train; than which a groupe more fair
Nor ſtands confeſs'd to Poets as they dream,
Nor danc'd the jocund round in Eden's bowers.

But, if th' infection of unhallow'd Vice
Should reach the ſoul, and with deſtructive taint
Her pinions ſtain, and ruffle her fair plumage;
No bleſt return to an immortal home
Awaits her; down the headlong ſteep of darkneſs,
Th' infernal whirlwind drives, where many an age
Exil'd and indigent, to grief a prey,
Self-doom'd ſhe roams, a melancholy ghoſt.
Heir of immortal climes! of higheſt heaven,
The genial progeny! whoſe inward eye
Diſcerns the bounds that ſever right from wrong;
Canſt thou, with tame ſervility, become

The

The prey of ſordid Paſſion, and of Vice?
Pride dazzles with her gorgeous train of pomp,
Dull Sloth benumbs thee, gentle Pleaſure claſps
In her impure embrace, or Avarice pale
Torments with care, and goads thy craving breaſt.
Vanquiſh this hoſt of tyrants,—and be free;
Like as the captive lion, whom the threats
And blandiſhments of ſome unworthy lord
Had erſt enſlav'd,—if once the galling chain
Be ſhaken off, regains his native woods;
And, ſcorning to return to former durance,
Enjoys th' unbounded range of liberty.

Seek then the road where Virtue's rugged path
Leads up to heaven; for ſee, where Glory, crown'd
With laurel wreaths, invites thy near approach:
Nay more, th' Almighty with auſpicious eye
Looks down to animate thy ſinking powers.
Thus emulate the gem, that low in earth
Long hid its head inglorious, 'till the hand
Of artiſt brought forth all its latent beauty:
Stripp'd of its rougher dreſs, it ſoon aſſumes
The high-wrought poliſh, and on every ſide
Reflective, darts it ſparkling rays around.

EPITAPHIUM FELIS.*

With age o'erwhelm'd, deep ſunk in dire diſeaſe,
At laſt I viſit the infernal ſhades:
Fair Proſerpine, with ſmiles, diſpos'd to pleaſe,
Said "Welcome, Tabby, to th' Elyſian glades."

But ah! I cried, mild Queen of ſilent ſprites,
Grant me, once more, to view my late, dear home:
Once more;—to tell the man of ſtudious nights,
"I love thee, faithful ſtill, tho' diſtant far I roam."

B.

EPITAPH
ON
DR. STEPHEN HALES.*

Of ſweet ſimplicity, of generous breaſt,
Godlike Religion! thy undoubted teſt;
Of vivid genius, form'd for public good,
Source to the wretch, of joy,—the poor, of food:
Such were thy titles; high and low the fame
Beſpoke thee, *Hales*; and theſe God's voice proclaim.

B.

* * See p. 39.

☞ This

This truly great, for he was a truly good man, is highly complimented by Mr. Pope, who dignifies him with the appellation of "plain Parſon Hales."* In 1741, he publiſhed his excellent invention of *Ventilators*, which he improved as long as he lived. About ſix or ſeven years after, one of theſe machines was introduced at the priſon of the Savoy; and its benefits were ſoon diſcovered and acknowledged. Previous to this invention, between 50 and 100 priſoners had died every year of the gaol-diſtemper in that place; but no ſooner was this life-giving machine erected, than *four* perſons only died, in *two* years, though the number of the confined exceeded *two hundred*. The uſe of ventilators ſoon became general. In the laſt war, after long ſolicitations, he procured an order from the French King to erect ventilators in the priſons where the Engliſh captives were kept; and upon being informed of his ſucceſs, he was heard to ſay in a jocoſe vein,—"He hoped nobody would inform againſt him, for *correſponding with the enemy*." It would be endleſs to mention his various natural reſearches, and ingenious ſchemes for the benefit of mankind. They all diſcover great knowledge of the ſecrets of nature, which he was able to apply to agricul-

* See Pope's Works, Vol. III. *Moral Eſſays*, Ep. II. 198. where both the poet, and his learned annotator, have given his name HALE.

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